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THE · BETTER · WAY

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AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

THE phenomena of Spiritualism organizes the masses; its philosophy the individual.

MR. BAXTER says: "Happiness is the result of harmonious action and the interblending of all our faculties."

SPIRIT-COMMUNION, mediumship and individual salvation is the trinity—the bed-rock on which Spiritualism rests.

EDISON, the lightning-controller, is now fashioning a motor that will make the speed of a railroad train 100 miles an hour. What next?

IT looks as if Uncle Sam intends to sneeze in the direction of Chili after all. If he does, however, it will be a cold Spring for Chili this Fall.

HE who feeds a hungry stomach, clothes a ragged, shivering child, enlightens an ignorant mind, and calms a troubled soul with religious and philosophical truth, may be rightly called a benefactor.

DON'T fail to cast your vote for representative to the World's Fair. It may be done by sending us a postal with the name of your choice written on it, the result of which will be published from time to time.

THE only universally taught principle that comes to us from the spirit world is individual salvation—synonymous with self-culture, and self-study as its stepping-stone; for we must know self to know our needs.

WHEN we reach rock-bottom, digging ceases. When we reach the truth of a thing, argument ceases. Organization based on known facts or truths prevents all discussion as to whose version of it shall be accepted.

JUDGING by the many contributions recently published on organization, it would appear that a general interest is being manifested to that end. May it prove a good indication and not a mere gathering of clouds before a storm.

WERE city governments to pay more attention to the capture and punishment of thieves in office, than to the arrest of honest theatrical managers and actors for giving the public on Sunday what it demands, justice would be more at ease.

DR. MCGLYNN spoke on "The Pope and Poverty" in Cooper Union lately before the Anti-poverty Society. He criticised the Encyclical recently issued, and said: "The Pope seems to have rushed precipitately into the land question, something he knows nothing about."

HOW that sweet-spirited apostle of soul-independence and freedom of opinion, David Swing, of Chicago, must sympathize with his brother, Dr. Briggs, of New York! It is the intellectual and moral giant who does battle which only the forces of unthinking numbers temporarily defeat.

THE peculiar sinking of the river-front in New Orleans and the crumbling away of the banks recalls to mind Professor Buchanan's prophecy concerning the eastern and southern portion of our country. Mr. Jos. Maille of New Orleans writes that he senses the keenest of truth in these prognostications so far as his city is concerned.

COMMODORE Duncan N. Ingraham has passed to the immortal shore. By his bravery in rescuing an American citizen in the Levant when the odds were greatly against him, he made the American flag respected the world over. The world rang with his applause at the time, and on his return home—to Charleston, S. C.—the German citizens of that city, presented him with a handsome sword, Col. F. Melchers (father of the editor of THE BETTER WAY) making the presentation.

THE fall and winter lecturing and mediumistic campaign is fairly inaugurated by spiritual societies. The tens of thousands who were awakened or converted at the fall camps, returned to their homes hungry for the true bread of life. Our local columns chronical a general activity.

THE New York Sunday World will devote several columns, until otherwise determined, to matters pertaining to the spiritual—personal experiences to be vouched for by the name of the writer. The N. Y. World is always alive to the demands of the public, it seems, and meets them forthwith. Other papers will undoubtedly follow suit before long.

A WELL-FILLED stomach is the necessary acquisition to a good rest, is the latest theorem made by the medical fraternity. To sleep, the fullness of the blood must leave the head; to digest the eaten food, the blood must come to the stomach. Sleep and digestion, are therefore, natural allies. The animal world might teach the human world many things if it would but pay more heed to the world of spirit—nature.

LIBERALISM is religion without a fence around it; tolerating all beliefs without accepting any. Christianity started out as such, but a Nice little council put a spoke in its wheel of progress, resulting in discords which have not yet been adjusted. Let Spiritualists take a lesson from this and be true to their professed liberalism, whether as a natural brother hood as they now are, or an organized body, which they hope to become in the near future.

JESUS justifies his plucking of the wheat-ears upon the Sabbath, says a contributor in *Unity*, by an appeal to the example of David who ate the shewbread prepared for the priests alone. David's excuse was hunger. Human necessity is superior to ceremonial observance. An empty stomach makes short work of the ritual. A starving man sees no divinity hedging the dinner of a priest or the wheat-field of a Pharisee.

THE Evangelical Lutheran Conference at Indianapolis, Ind., has directed presiding elders to prevent preachers of the seceding party from performing ministerial functions in churches under their charge.—So the old Church is disintegrating step by step. The voice of the spirit being disregarded, the social mortar crumbles to dust. No mediumship, no Church organization. Even the last emotion—faith—has left the ministery, and with it the last spiritual phenomenon viz.: inspiration.

"THE Church and Poverty," by John Brisben Walker, Ph. D. This pamplet consists of a lecture delivered at Washington, D. C., in March, 1891. The author utters, some very bold truths in the same. Among other things he says that the time has come when Christianity, to prevail, must be real. The teachings of Christ, with reference to love of neighbor, must no longer be considered as meaningless formulas, which can not be put into practice in plain, every-day life. We must see things as they are—not as we would wish to believe them. Teachers should be exemplars in every reform or moral philosophy.

A STUDY of oneself will diminish pride, lessen egotism, create a desire for more knowledge and hasten our progress toward wisdom, says the Independent Pulpit. This is one of the principles which is advocated by Spiritualists, as an outcome of the spirits' teaching to become self-dependent—individualized as intelligent beings. It is in opposition to the principles of salvation through another being, whether mortal or spiritual, and makes out of every man a god unto himself. As such we are to organize, and in unison with the friends who taught us this lesson. In unity there is strength, whether as mortals or spirits; and in union with mortals *and* spirits there is double strength or power. Let it be done—if possible.

SHALL WE ORGANIZE?

On the forth page of this issue appears a call made to the Spiritualists of the United States to unite in an effort to organize themselves into a body, politic or social, or both. The scheme is based entirely on the phenomena of Spiritualism as the principle of organization (thus obstructing all possible differences concerning the philosophy) and articles of a societary nature (which are non-debatable except technically, perhaps).

Thus it requires but the good will as an experiment. We can not say in this instance, that, where there's a will there's a way. It may, however, prove an opening to the way that leads to organization as it is in accord with the cause that governs the mortal side of life. Or, it may only pave the way for others to follow; and that will be one point gained compared with past experiments. The past we dare not imitate. It leads to fallow ground. It stands recorded only as a danger signal. Let us heed the warning. It plainly indicates that we must be mindful of something that past experimenters have neglected to be mindful of. What that is may be inferred. It is certain that in local organization a disregard for the spiritual—concerning either morality or mediumship—results in disintegration. Therefore, let the two be well represent when using Spiritualism for any purpose whatever, whether it be to organize, to futher a special project or to institute a reform outside of its own field of action or as Spiritualism *per se*. It is through mediumship that Spiritualism exists; and through morality that it thrives. One important aim should therefore be to *protect our mediums*—even though we weigh their evidence with the precision of judges. We must recognize mediumship as the first principle of our existence as a cause, and in so doing, we must be consistent to our principles and listen to the voice of the spirit that comes through them—even if we too weigh this in the scale of human reason; for we too are spirits, and as much concerned in the matter as the spirit world is. But it is well to be reminded of the fact that we are dealing with something supra-mundane when handling Spiritualism, and should therefore be careful not to neglect or forget our true mission. Philosophy or theory is not consistent with the spirits teachings of individual salvation. It relegates philosophy to a personal affair—an opinion—evolved specially for the one whom it concerns. Mediumship or phenomena concerns the world, and our mission is to the world, if we have one at all. Let us act accordingly.

SPIRITUALISM vs. SPIRITISM.

The philosophy and the facts of Spiritualism are one thing, while Spiritism and its phenomena are another and a different thing. Hence there are Spiritualists and Spiritists. We have always objected to the confounding of the two; an act in which our creedal friends and their Church press seem to take delight.

Spiritualism has its foundation, not in mere physical matter with its laws and forces, its organism and chemical relations to a material world, but in the spirit nature of man; in the spirit unity of the race; in the conscious, eternal entity of the individual as a unit of the whole race. From these primal facts the relationships of the race to the universe and to each other are determined.

Eternity of spirit being means that the spirit knows no death, though the material body which it uses in earth may disintegrate and perish as an organism. Spirits mingle, fraternize, love, and assist each other while in the mortal. Spiritualism asserts that physical death can not and does not destroy these relationships, because both spirits are yet alive, consciously alive; one incarnate, or in the mortal; the other excarnate and in its own natural realm of being, though unseen by the mortal vision. Spiritualists not only believe the philosophy but demonstrate it in facts to the full satisfaction of their intellects and hearts.

Spiritism is harder to define because of its many aliases. It is supposed to be a power within the human organism, subtle, forceful, mysterious, by which certain phenomena are produced, not classified under well-known laws of matter and spirit. Hence mesmerism, whether self-induced, in its effects, or produced by another person; mind-reading, by which thought is transferred from one consciousness to another; faith-cures; mind-cures, and many other forms traceable directly to the action of a spirit within the body, may be classed as Spiritism.

The learned societies organized for psychical or soul examination and study, have largely confined their efforts to the study and analysis of Spiritism. Some of their officers and members have taken a broader sweep, embracing the claims of Spiritualism in the scope of their investigations. In nearly every individual case of fair and full investigation an honest Spiritualist has been born out of a skeptic or agnostic.

Spiritualism is distinct from Spiritism, Theosophy, mesmerism, faith-cure, mind-cure, or mind-reading, or any class of theories having their base in the natural organism of the race. It affirms the presence of known personalities who, having lived in earth, have passed the gates of the mortal, and whose bodies are now in earth graves, or diffused through the elements of earth and its atmosphere. And it proves the affirmation. Let the honest and the devout satisfy themselves by a compliance with the reasonable conditions affixed to such clear and palpable manifestations. It will be their own fault if they permit themselves to be deceived by money-grasping fakirs and simulators.

A METHODIST LOVE FEAST.

There is a pregnant lesson in the stormy proceedings of the Methodist Ecumenical Council of the 13th inst. There is a touch of irony in the relation of the subject under discussion—which was Church *Unity*—to the hot wrangling and bitter denunciations which characterized the debate. Methodist clergymen forgot that grace should create gentlemen, if it does not make Christians in spirit and temper. The Rev. Dr. Leonard began the disorder by insisting upon recognition when the floor had been assigned to the Rev. Dr. King. The presiding officer tried to explain, but the irrepressible Leonard left his seat and moved toward the platform vociferating to the chair, with anything but dulcet notes. Delegates arose and added to the tumult. The session came near breaking up in disorder.

The afternoon session opened stormy, and the tempest increased until the presiding officer, Bishop Wayman, of the African M. E. Church, declared the session closed, without motion or vote. It saved the body from a disgraceful wreckage. The Rev. Dr.—the council seemed to be full of Rev. Drs.—Abercrombie, of England, opened the ball, pouring a little Methodist naptha upon the inflammable spirits of the council, by saying that the morning proceedings reminded him of two lines of an old hymn which he repeated:

> "Into a world of ruffians sent,
> I walk on hostile grounds."

Only an English Methodist on American soil could have said that, with a sting in it. The mercury rose instantly in the spiritual thermometer. The sparring became brisk. It was without gloves. Singular also that the regular topic of discussion was temperance, but the discussion was intemperate in spirit and language.

The Rev. Dr. Joseph Nettleton made the caustic assertion that "if the taps were turned off in all the Methodist pulpits, they would be turned off in the saloons." That was a naughty speech, but it was Methodist "English you know." Then Mr. John H. Lile, another Englishman, said that "Wesley's rules obliged ministers to be total abstinence men." This statement brought Mr. Atkinson, an M. P., but of an evidently belligerent nature which grace has not wholly subdued, to his feet to charge Mr. Lile with misstatement. In reply the irrepressible Mr. Atkinson paid his respects to the Primitive Methodists, using the world "imposters" in connection with his scathing delineations.

At once the Primitive Methodist delegates were on their feet, in a body, demanding a retraction of the offensive sentence, and threatening to withdraw unless their demands were complied with, and an apology offered. The English Wesleyans besought *Brother* Atkinson to withdraw the offensive words and tender the apology required. Not a step backward would he take; but their continued clamor led him to the use of more vigorous language still, in characterizing what he termed "their stupidity." The council became practically a wrangling mob. Nothing saved it from wreckage and permanent disgrace in history but the arbitrary closing of the session by the presiding officer.

Now, are Dr. Buckley and his associates who kept Methodist representative women out of this council, upon the ground of the authority of old Pauline teachings, satisfied with their work? None of these men would have so disgraced themselves in the presence of cultivated ladies. If they would they are heathen and not cultivated Christian gentlemen. Perhaps the object lesson was necesssry to the M. E. Church in this country, which has just been voting upon the question of admitting women delegates to its quadrennial general conferences.

We regret this display of temper and bad speech. We always feel regret when Church members, and ministers especially, forget to act and speak like gentlemen, not to say, prefessing Christians. True, the latter use as vigorous language in their pulpits, in discussing Spiritualism, but they do it in ignorance, and it does not disturb our equanimity. But they characterize each other, not with or through ignorance, but with temper, which is like the application of fire to powder. Must we, as Spiritualists, exhort our brethren of the creeds and churchianity to conduct themselves like gentleman, and thus save our civilization from the reproach of heathendom?

TELL THE TRUTH.

The Methodist Ecumenical Council, at Washington, D. C., on the day devoted to the consideration of Roman Catholicism—already referred to in these columns—did not do justice to the Romanist Christians, in that it suppressed part of the truth. A partially stated truth, if with intent, often becomes a falsehood, and the one who states it, a falsifier. We are slow to place any reputable Christian minister, Romanist or Protestant, in the category of the latter. Good brethren of all Christian denominations do not scruple to speak this ungentlemanly word in the heat of debate in public assemblies, but it is an offense against personal honor, which Spiritualists seldom or never commit.

One of the reverend speakers, without a denial or disclaimer on the part of any member of the council, charged that the Roman Church "has maintained a uniform opposition to the free circulation of the Holy Scriptures." Now, we are no advocate or apologist for Romanism or Protestant creedal churchianity, *per se*, but what did the speaker mean by "the Holy Scriptures?" He must have meant the book authorized by Protestants, known as the King James' translation. Even the Protestant Churches will not receive the "Revised Version"—a later translation by the best churchly scholars of this age. To have spoken the entire truth, the speaker should have said: "The Church of Rome has maintained a uniform opposition to the free circulation of the King James' translation of the Holy Scriptures." That would have been the truth.

But is the King James' translation the only perfect copy of "the Holy Scriptures?" The scholars of the Protestant Church and a large majority of its membership, with the intelligent body of Protestants of two continents, who sought a later and better translation, finished and published it, and their work answers the question in the negative. "Who shall decide when doctors disagree?" Why not make the statement plain, and reach the root of the matter by showing what is meant by the special, definite term—Holy Scriptures? The eternal condition of every soul, according to Protestant creeds, is conditioned upon personal faith in the validity and supremancy of those Holy Scriptures.

But injustice was done Roman Christianity, in view of the fact that the Roman Church, from the day of Martin Luther's revolt until now, has denied that there are any authoritative "Holy Scriptures," save those in the custody of that Church, and no translations into the English language are of any importance, force, or authority, save their own translation from the vulgate. This is known as the Douay version, and is authority to every Romanist who uses the English language. Will the Methodist Ecumenical Council, or any of its speakers, deny that the Romanist give their version a free circulation? Is it not in every chapel, church, or cathedral? Every intelligent Romanist family? In the courts, both civil and criminal, in all our large cities, as well as minor ones, with the cross upon the cover, which the Romanist witness kisses, and deems his soul bound by the kiss and oath upon it, to tell "the truth, the whole truth, and nothing but the truth," on the pains and penalties of purgatory?

Every intelligent judge in this country knows that an oath of a Romanist, sworn to upon any other translation, is not binding upon his conscience; that the King James' translation no more fixes an obligation than a last year's almanac or an English dictionary. The circulation of the Romish translation is "uniformly opposed" by Portestant Christianity, and the King James' translation as uniformly opposed by Romanism. And yet both claim to be translations from the same parchments. Is it possible; can it be reasonably probable that the divine lawgiver and Lord would leave his moral government and his will, touching the lives and eternal destinies of unnumbered millions of generations of his children, subject to such discordant claims and such bitter human animosities?

But Romanist or Protestant, all profess to be disciples of the Nazarene who inculcated absolute *truth*, and whose life was in accordance with his teachings. Can Methodist ministers do better than to obey his precepts and follow his example?

RADICALISM.

Radicalism and conservatism, says the R. P. Journal, corresponds with centrifugalism and centripetalism, with variation and heredity, with legislation and the judiciary, with political reform and the constitution, with religious progress and established creeds, with innovation and custom, with new inventions and old methods, with things as they are seen ideally and may be, and things simply "as they are." The essence of radicalism is dissatisfaction, founded upon perception of error or wrong and desire to remove it. * * * There is an impotent so-called radicalism, that comes, perhaps, usually from a sanguine temperament and lack of careful reflection. It wants always to adopt measures for the immediate realization of a reform, without regard to the practicability of the measure. * * * There is a sham radicalism which shows itself in "mouthfuls of spoken wind." Speakers and writers, are sometimes by a perversion of language, said to be radical, when they are simply rabid, when they are abusive. Radical is from *radix*—root—and the true radical is he who goes to the root of things. The mere declaimer who mistakes violence of language for argument, and denunciation for depth, is no radical. He is a ranter. Rant is not radicalism. There are too many superficial minds clamoring for changes, with no well-defined ideas of what they want, who regard themselves as the most radical of radicals; and if you venture to oppose their wild, ill-digested notions and impracticable theories, they exclaim, "Oh, you are too conservative for me!" Such people exhibit their ignorance and crudeness on the free platform of radical meetings, afford the press a theme for merriment, and put into the hands of enemies weapons with which to prejudice the public mind against movements that are unpopular and that need the most favorable presentation to the public to insure consideration.

FRENCH HYPOCRISY.

"A Frenchman," writing in the *New Review*, who for obvious reasons, does not sign his name, gives a very savage description of French manners and morals. He says: "Every Frenchman considers a woman fair game, which he has a right to pursue at his risk and peril, whenever opportunity is favorable, merely taking care to act with prudence. This is what is called being 'gallant.' Such is the state of public conscience in this matter that whenever there is any talk in France of a bastardy law, compelling the father to contribute towards the support of his illegitimate children, a formidable and almost unanimous opposition is raised by public opinion. This is the case of special hypocrisy—sentimental hypocrisy. As to the more serious aspects of life, France is one of the most illiberal of countries in everything relating to the civil status of women. They enjoy none of the political rights accorded to them by English law. Their subordination in the marriage state is complete, including their dependence in money matters, even in regard to their own property."

OTHER SIDE OF THE CASE.

Review of Rev. Dr. McCullagh on Spiritualism.

SCIENCE SHOULD DECIDE WHERE THEOLOGIANS DISAGREE—THE TESTIMONY OF REV. MINOT J. SAVAGE.

Rev. T. Ernest Allen, of Providence, Secretary of the American Psychical Society, has prepared for The Spy an article on Modern Spiritualism, which will be read with interest by all who desire to know the attitude of science in this matter. The investigation of the phenomena of Modern Spiritualism is the precise purpose for which the Society was formed. Already it has contributed interesting papers to this study. The president of the Society is Rev. Minot J. Savage, of Boston. Among other influential members are Rev. E. A. Horton, of Boston; Rev. R. Heber Newton (Episcopalian), of New York; Prof. A. E. Dolbeare, of telephone fame; Mrs. Mary A. Livermore; Rabbi Solomon Schindler, of Boston; Gen. W. W. Blackmar; Editor B. O. Flower, of *The Arena*, of Boston; Rev. Frank O. Hall, of Fitchburg, and Rev. Edward B. Payne, of Leominster.

Comment on the honest, scientific purpose of the organization is superfluous after quoting these names. Mr. Allen says his purpose is "not to defend Spiritualism *per se*, but to clear the ground for the only kind of work that can settle the matter." He writes as follows:

Editor of The Spy: A copy of your paper for September 14th has reached me, and I hasten to reply to some of the allegations and arguments contained in the report of the sermon preached by Rev. Archibald McCullagh, D. D., upon the previous evening. As I interpret the words of the reverend gentleman, he considers the following to be the strongest argument, and one amply sufficient, against any attempt to communicate with spirits, and, therefore, against Spiritualism, which is a more or less organic system based upon such communion:

1. The Bible is the "infallible work of God."
2. "What it condemns as wicked and wrong" is "wicked and wrong."
3. The Bible condemns "holding intercourse or attempting to hold intercourse with the departed."
4. Therefore Spiritualism is an "offspring of hell" and a device of Satan.

It is probable that any other arguments made in the sermon might be more or less completely met by calling Dr. McCullagh's attention to the fact that the use of a telegraph line does not depend upon the morality of the operator, since he may transmit pious or blasphemous language, but upon his knowledge of and obedience to the laws which control the working of the system, whence, similarly, we can easily conceive that if there be laws which render it possible for the so-called dead to communicate with the living, it may well be the case that saints, as well as sinners, can produce effects. The preacher's argument strikes deeper. He warns us, not against the wicked telegrapher, but against the whole race. If there be any lines joining the two shores we must tear them down, smash the batteries, and break up the receiving instruments; the whole business must be stamped out, root and branch.

Doubtless the argument which I have epitomized stands in the minds of thousands of professed Christians all over our country, a breakwater against which the waves of Spiritualism dash without making an impression. But can this breakwater continue to stand? If the argument be valid it ought to stand, and it will; but if, on the other hand, it be fallacious, it ought to fall, and it will fall.

Let us examine our first premise: "The Bible is the 'infallible work of God.'" Is this true or false? I glance in the faces of many readers of The Spy as they catch their breath and say, "Surely he is not going so say that this statement is false?" Yes, that is precisely what I do say; what I am compelled to say. If this premise be true the conclusion may follow, but if it be false the conclusion does not follow. Let any Christian compare I. John v: 6-8, in the King James version with the same passage in the revised version, and he will find that what has been esteemed a very important text, the so-called "heavenly witnesses" is wanting in the latter! Why did the revisers, most of them Orthodox scholars, omit it?

Because the words of this text are not found in the great majority of Greek manuscripts, nor in over fifty of the oldest manuscripts of the Latin version or Vulgate. What becomes, then, of the oft-repeated assertion that the Bible has been miraculously preserved to us in its original purity? Scholarship, it is true, has discovered but few changes in the text which alter the meaning of passages to any great extent, but that there have been no changes is an unwarranted assumption, not in harmony with the facts. Read the genealogies of Jesus, Matt. i: 1-17, and Luke iii: 23-38, and you will find that Luke enumerates fifteen more ancestors from the time of Abraham than does Matthew.

The air-line distance from Worcester to Providence can be forty miles and one hundred miles at one and the same time. And yet the doctor assures us "The Bible nowhere teaches that which is unreasonable."

Let us cite another case. According to Matthew xxvii: 44, and Mark xv: 21, the robbers crucified with Jesus both reproached him, while Luke xxiii: 39-43 records that one of the malefactors "railed on" Jesus, but that the other rebuked his mate and said, "this man hath done nothing amiss." Those who wish to pursue this question further will find other contradictions and much matter helpful to the understanding of the Scriptures in Rev. J. T. Sunderland's little book, "What is in the Bible?" (G. P. Putnam's Sons, New York.)

Why, in view of such inconsistencies, do ministers persist in telling their congregations that the Bible is infallible? Not only are there contradictions which can not be reconciled, but it is demonstrable that from the nature of the case, a fallible being can not be the recipient of an infallible revelation. The dogma of infallibility is everywhere reared as a barricade against human progress. In the fight between Genesis and geology, was not the world told by the preachers that the fossils of fishes were placed high up in mountains by the devil to mislead men? Did not geology triumph in the end? Did not a new generation of preachers discover that there never had really been any disagreement between Genesis and science? Has not the evolution philosophy been steadily driving Genesis back from its stronghold? This combat is carried on, not because the preachers love the truth, but because they place creed and dogma above truth. It may be that ministers have been somewhat influenced to assume this attitude because they thought it expedient, because they wished the people to reverence the Bible and feared that the admission that any flaws existed in it would weaken its effect. But "honesty is the best policy." It is wiser to make a clean breast of it, to ask reverence and obedience for a teaching because it is true and can lead humanity to purity, righteousness, and the establishment of the kingdom of heaven upon earth, not simply because it is in the Bible.

The false dogma of infallibility has led to the use of the Bible in the interest of evil and darkness also. This was notably the case in the great anti-slavery agitation. The abolitionists were constantly having the Bible quoted at them. The Hebrews kept slaves, therefore slavery was a divine institution. It is very easy to see now, when everyone has been converted to the anti-slavery position, that this was a perverted use of the Scriptures, but how is it when we come to some great unsettled question like Modern Spiritualism? The dogma of infallibility is trotted out as cheerily to prevent an investigation of the subject as though it had never tried to throttle the liberties of our black brethren. Truth is too vital and too precious to longer permit this "lie," albeit "conscientiously and profoundly believed" to stop the way. And yet I am arguing now, not to show that Spiritualism is all or even partially true, but to insist that the Bible shall not be thrown at the heads of people who wish to investigate the subject with a view to finding whatever of truth there may be in this movement.

Setting aside the philosophy which Spiritualists allege to be based upon phenomena, the two most fundamental and important questions involved are:

First—Are there laws in operation through which man can communicate with an extra mundane intelligence.

Second—Does a candid study of all the facts warrant and compel the induction that our friends continue to live after so called death, and that they are indispensable factors in the production of the communications received?

These are scientific and not moral questions, and it is as futile to oppose the Bible to the search for truth in this direction, as it has proved in the case of geology, and as it is proving in that of evolution. The American Psychical Society has been expressly organized for the purpose of instituting an investigation of the phenomena of Modern Spiritualism in accordance with the scientific method.

After stating that he has read published statements, etc., bearing upon the subject, but that he has never attended a seance, Dr. McCullagh says: "You may ask, Am I not disqualified from speaking on the subject? I answer: It is no more necessary to know more than it is to attend a mosque to discover the truth and errors in Mahommedanism."

Turning from this for a time, let us read a portion of an interview with Rev. Minot J. Savage, president of the American Psychical Society, published in the Boston Globe of February 11th:

"I have been quietly investigating psychic phenomena for the past fifteen years. My motive? In the first place it has not been curiosity. I have observed the fact that thousands of people are being deluded by Spiritualism—if it is a delusion—and you make the "if" a good-sized one, and I have had no end of people come to me for advice. I made up my mind that it was a part of my equipment as a minister to know something about it. I felt that I ought to be able to give inquirers something more than a prejudice. I had been convinced that it was either the most important truth or the saddest delusion of the modern world. I have rigidly followed the scientific method in all my investigations, first trying to be sure of my facts without any prejudice of what those facts ought to be, then trying to find out what they meant. The present status of the matter I believe to be just about here:

"Hypnotism, which was for a long time ridiculed and rejected, is now accepted by everybody, and is even being used in the practice of medicine by old-style physicians. While a great many persons who claim to be clairvoyants are not, yet that clairvoyance is a genuine power is established beyond reasonable question. In the next place telepathy, or mind reading, or the impression made on one mind by another at a distance, is established as a reality. But, of course, neither of these establishes Spiritualism.

"In regard to Spiritualism there are two points I would like to make. I have been told things which the medium did not know, but which I did know, so many times that the novelty has worn off. I have always said in such cases, wonderful as they are, that they did not go far enough to demonstrate the central claim of Spiritualism. The second point I want to make—and here is what staggers me—is this: I have been told things which neither the medium nor myself knew, or could by any possibility have known. If there is any other theory than the spiritualistic one to explain facts of this sort I don't know what it is. I can't explain certain experiences of this sort except on the theory that I am dealing with some invisible intelligences. I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with."

In answer to the question of the Worcester divine: "Am I not disqualified from speaking on the subject?" I say you are. For, first inspired by the false doctrine of Bible infallibility, you sweep away at one blow the possibly true and false, good and bad, in Spiritualism, whereas, without that vitiating prepossession you would see that here, as in all realms of human experience, it is necessary to discriminate between these opposites. Second, the average orthodox minister is well aware of the solvent effect of a belief in Spiritualism upon creeds, that it is very rarely that both can maintain their hold upon a mind, and so his partisan ire is raised against it, and as a rule he fails to handle the subject in a judicial manner. Third, the doctor's method is wrong. Spiritualism can not be judged from any one book, far less from the sporadic statements which appear in the secular press. One who wants the truth must plunge farther beneath the surface of the stream of spiritualistic literature than Dr. McCullagh, judging from his sermon, has done. And at the present juncture, since these phenomena, if not all illusory, constitute the subject matter of a possible science, it is also necessary that he should study the subject at first hand with mediums, public or private.

How does our would-be guide know that in sweeping away Spiritualism in such a disdainful manner as "the offspring of hell," he may not, at the same time, be turning his back upon a possible offspring of heaven? Nay, more, since he seems to concede that the Spiritualists have some genuine phenomena, is it not now incumbent upon him, the Bible infallibility prop having given away, to unfold to us the philosophical principles upon which he relies in drawing the conclusion that the wires of communion connecting with hell do a lively business, while those connecting with the realms of light are almost permanently abandoned, or were torn down when the vision of the Apocalypse closed? "It may be," says the doctor, "that the spirits of the sainted dead come back, but only when sent by God." How does he know that if they come back it is only when sent by God? How can he know that such a return is as infrequent as his words seem to imply? It is to try to answer some of many questions that arise, that the American Psychical Society has been formed, and its methods will be different from those followed by the gentlemen whose thought I am reviewing.

In conclusion let me repeat that I do consider him disqualified from speaking on the subject. T. ERNEST ALLEN,
Unitarian clergyman and secretary of American Psychical Society.
Providence, R. I., September 22, 1891.

ORGANIZATION.

To the Editor of The Better Way.

I have read with interest for several months communications in THE BETTER WAY from many writers on organizations, and bearing on this question, I have been expecting some one would come forward with a plan, but to this date I have seen none. Prominent among the communications referred to are those of H. H. Brigham, W. Wines Sargeant, Willard J. Hull, and E. W. Gould.

I have been a student in psychic phenomena and philosophical Spiritualism for the past twenty years, and in that time have been identified with several efforts to organize local associations, nearly all of which are numbered with the things of the past, because of the difficulty to harmonize the many conflicting sentiments of the parties interested and the absence of sufficient financial support to defray the expense incurred in obtaining the services of educated, competent, progressive speakers, qualified to demonstrate the philosophy of Spiritualism as a religion, and as applied to every-day life. The tendency seems to have been satisfied with the phenomena to gratify only the sense of curiosity, leaving the mental and moral being to hunger and starve for food, thus driving many to the liberal Churches of mythical Christianity.

Believing that the time has come when there should be a parent organization, national in character, founded on broad principles, free from creed and dogmatism, loyal to the progressive sentiments of this age of the world, and supported by articles of association, providing for an income that would insure sufficient financial resources to maintain it. With this view in mind I am preparing articles of association under the title of "The Psychologic and Philosophic Association of America," with the following as its objects:

Article 1, section 2. The objects of this association are to promote:

1. The principles of the Declaration of Independence and the Constitution of the United States of America.
2. To maintain the absolute and perpetual divorcement of Church and State.
3. To sustain secular national government.
4. To promote religious liberty.
5. To maintain the American unsectarian public school system.
6. To advocate universal political equality.
7. To assist in the development of psychic phenomena, scientific and spiritual philosophy, thereby aiding to bring to the world a higher civilization, whereby man and woman may be better prepared in their spiritual being for the environments of a progressive and never ending eternity.

I am now corresponding with prominent Spiritualists as far as I have their addresses. If any of your readers are willing to be identified with my effort and will send me a postal card or letter giving me their address, I will be pleased to give them the plan in detail as soon as perfected, and I deem it expedient to do so. W. J. MATTHEWS,
20 Canfield, West, Detroit, Mich.

The following letter from Brother Willard J. Hull, endorsing the same, explains itself:

BUFFALO, N. Y., Oct. 2, 1891.
M. J. Mathews, Esq., Detroit, Mich.

Dear Sir—I am in receipt of your letter of the 30th ult. and enclosure of prospectus for a national organization. I fully concur in the sentiments, aims, and objects therein set forth, and subscribe to them. I am glad that a move has been made in this direction, and I feel that you have struck the right chord. There are, in my judgment, only two common grounds where Spiritualists can stand without friction, viz., spirit-communion and the integrity of constitutional representative government. The latter, of course, admits of great latitude as regards ways and means, but the fundamental principle involving the liberty of the individual to act and to think admits of no controversy. For this reason, it seems to me, that the paramount necessity for some kind of national organization becomes more apparent from year to year. The encroachment of the Roman Catholic hierarchy in America are becoming alarming, although we can not wonder at the inroads made upon the liberties of the people when we view the exorbitant greed for place, power, and money so ruthlessly spread about on every hand. Mammon has buried sentiment and integrity alike in one common oblivion. We can not shut our eyes to these facts and be true to the principles of Spiritualism. Therefore it is with gratitude that I accept the proposed basis of organization, and will lend it whatever support I am capable of exerting. I shall be glad to hear from you again and be advised from time to time of the progress of the work.

Fraternally yours,
WILLARD J. HULL.

ARE SPIRITS INTERESTED IN ORGANIZATION?

To the Editor of The Better Way.

In your very interesting paper of the 17th inst., I noticed the following short suggestion, viz.:

> "Organization without spirit aid is as impossible of accomplishment as it is to produce the phenomena without spirits. Advocates of our cause must ever bear in mind that it is a spiritual ism, and not a man-made ism."

This aphorism, I believe, is recognized and endorsed by all advocates of organization. But as I have often stated in THE BETTER WAY, and other papers, that spirits did not always agree, especially in matters pertaining to this side of life, agreeably to my information, it occurred to me I would submit the question of organization to-day directly to the very intelligent guide of Mrs. Jennie B. Hagan-Jackson, who is devoting her time this month to our instruction and entertainment.

As the morning exercises are devoted principally to answering questions from the audience, I thought it a proper time to put this much mooted question, to the opinion entertained by our spirit friends on the subject of organization.

As was anticipated, the guide said there was the same diversity of sentiment on matters of this kind among spirits in spirit-life, as were liable to occur among persons in this life. None claimed to be infallible, and all were liable to be mistaken; that no one spirit was authorized to speak for another, nor could anyone, from a correct opinion of those they were not in contact with, any more on that side than on this.

From the standpoint of the spirit, acting as the guide this morning, after a very extended survey of the situation now occupied by Spiritualists, he was most unqualifiedly of the opinion that great good would result from organization, and without it, but little progress could longer be expected. Referring to the results from organization to all other sects and denominations, of which we are familiar, not only in this country but in all civilized countries, that would soon be a necessity. The arguments were logical and conclusive, and those who know Jennie B. Hagan-Jackson know the arguments that are made by her guides, through her organism will not bear discounting.

Before leaving this subject of organization, Mr. Editor, will you, as a devoted friend of the cause of Spiritualism, state editorially your reason for supposing the spirit-world is opposed to organization, or to anything else that will advance a philosophy calculated to extend the blessings of humanity, and also wherein the principles involved in the spiritual theory, can not be advanced by the same means that are used to promote any other cause of benevolence and philanthropy.

If there is any good and sufficient reason for supposing this effort a futile one, and opposed by wise and disinterested spirits, such men as Rev. Herman Snow, Dr. Dean Clarke, Prof. J. S. Loveland, Mrs. E. N. Brittan, and other writers in the Two Worlds, besides hundreds of others who are devoting their time and thoughts to this subject, believing it to be important, ought to be advised. Therefore I suggest that you will kindly, at your convenience, tell us the reason for doubts you express on the subject. There is too much to be done in the spiritualistic field to devote valuable time to phantasy.

E. W. GOULD.

[Our object in admonishing to heed the voice of the spirit (intuition) in the matter of organization is to avoid failure, should another attempt be made. So far, mortal wrangle has prevented success, principally due to an overplus of individual opinion. Spirits, like mortals, disagree on the so-called philosophy of Spiritualism, but not on the phenomena especially not on the spirit side of life. Thus we have harmony in the cause so far as the inter-communion of the two worlds are concerned, and this only will insure harmony in the effect. Let us, therefore, benefit by past experience and set aside all manner of philosophy, and build on the law that constitutes Spiritualism *per se*—the principle that constitutes its life and support: the phenomena. Such is listening to the voice of the spirit, for it accords with nature, causation, and lends us the foundation needed to prevent disintegration again. With this prerequisite well understood, organization is possible—i. e., the initial step has been taken with the sequel to follow. ED.]

THE THUNDER TRUMPET—A NEW RAIN-DEVICE.

C. H. MURRAY.

To any one who has had experience on thearied plains of the West, to have caused condensation of moisture, and finally rain, by any means, was a most wonderful achievement, and it will stand as one of the boldest efforts of invention of the nineteenth century. I regard it as a hundred times more difficult to accomplish than to cause the precipitation of already formed clouds in the vicinity of Chicago. The vibratory effects of thunder in causing rain in summer have only been superficially studied. Thunder is the means that nature uses to cause rain in warm weather. It is much more difficult to produce rain in the hot season than during the the cold part of the year, for the very heat is antagonistic to condensation of moisture. It is here that nature brings in an extra means to counteract the tendency towards diffusion of moisture by heat, and by successive shocks of thunder jars together the molecules of water to form drops that fall as rain. It has come under the observation of everyone how the rain-fall is instantly increased by a sudden shock of thunder immediately overhead. There is no rain in hot weather without thunder, in any portion of the world. The storm begins with thunder and will not cease as long as the thunder continues. Those who have observed, know that deep reverberatory thunder is most efficient in bringing or sustaining rain production. A quick detonation, like the explosion of a dynamite cartridge, is not so useful as repeated concussions.

Succeeding July 3d, we had no rain in Elkhart, more than a sprinkle, fifty-three days. This was not because there was not frequently plenty of moisture in the atmosphere and plenty of rain-bearing clouds. At one time there were three days of cloudy weather continuously. During the interval there were five evenings, averaging several days apart, that heavy clouds not over one thousand feet high, passed over without giving a drop of rain. Extending throughout the dry period there was a most notable lack of electricity; because there was no thunder the clouds furnished no rain. Suppose when the clouds are thus gathered we imitate thunder, will we not produce the same effect in condensing the rain drops and causing their precipitation as if it did thunder? We will jar the atmosphere by repeated and successive heavy vibrations, and shake out the rain drops much as you sift sand through a sieve by jolting and jarring it. I purpose showing how this can be done in a much more economic and convenient way than by flying kites and firing oxy-hydrogen bombs. I will erect a large organ pipe from eighty to a hundred feet high, and so keyed as to produce very heavy or long sound-waves, resembling the heaviest rolling thunder. This can be held upright in place by an open tower of iron pipe similar in construction to the electic light towers in some of the cities. At the base of this I would have a boiler house, and quick beating boiler and when the clouds come in sight, we would get up steam and blow our thunder trumpet by steam instead of air. The power of a large organ pipe to cause heavy vibrations resembling thunder is well known. Many of the large organs can not be blown to their full capacity, as the large pipes would break all the windows in the vicinity, and they have been known to crack heavy brick walls. Our thunder trumpet would have to be located some distance out of town on this account. Being in the free open air and directed skywards it would not likely cause any damage. Its notes would not be musical, but they would be converted in time into treasury notes that would make many a heart glad. A thunder trumpet could be erected in every township as a permanent improvement, and the people would have in this invention a sure relief from those disastrous and oppressive drouths that are now the dread and scourge of nearly every community annually. The cost of this device would be slight in proportion to its utility. It is not claimed for this that it would produce clouds in clear weather, but that it would cause their precipitation with certainty, and throughout the neighborhood where the trumpet is located, and the amount of rainfall at any one time could be controlled to a great extent. There is nothing mysterious in the operation of this. It simply comes under the head of conversion of energy. The energy of the fuel is converted into steam, that into sound, which in turn is to a great extent absorbed by the work of bringing the water molecules together in aggregations sufficiently great that they may be operated upon by the force of gravity and be caused to fall to the earth.—Truth.

PRACTICE WHAT YOU PREACH.

C. H. NICHOLAS.

Presumption is often attributed where there really is none intended. All mediums may be regarded in that light in the broad sense, for all of them preach a higher spirituality or doctrine than they are enabled to carry out consistently or absolutely. But should we suppress their inspirations on that account? By no means. Do we not all have beautiful thoughts of a perfect manhood or womanhood at times—a perfection beyond which we have attained? It may be presumptious for one to exhort to reform when making neither pretention nor endeavor to reform himself. But when the reformer is leading the way by example and endeavoring to attain the perfection as it is mirrored in his soul, we have no right to suspect him or her until we have associated with them in person and thus enabled to further judge them by their actions.

Many an ideal reformer or spiritual teacher would prove himself or herself quite a weak mortal if spiritual guardians or friends were to suddenly withdraw their support and influence against temptation. We are to a great extent upheld by spirits in our work of reformation. We desire to be good, attracting spirits who preach through us, and cause many to believe we are good already, when we are but aiming for it ourselves. In my own experience I know that I come very far short of my aspirations and the perfection that my judgment approves.

One difference between mediums and preachers of popular theology is that the latter are held in reverential respect or a sort of unapproachable sanctimoniousness by the Church members, while mediums are regarded as the inferiors or equals of others among Spiritualists. We never knew a clergyman to practice all he preaches. Spiritualism is a moral philosophy deduced from the manifestations taking place through these mediums; not from the lives or actions of the mediums themselves in their normal state. Among mediums there is much that is mysterious, yet mediumship has brought more knowledge than all the churches, being a light to our feet, a lamp to our path, to guide us to our loved ones gone before—to a hope and knowledge of our future destiny.—The Summerland.

ORGANIZATION.

To the Editor of The Better Way.

Mr. J. S. Loveland's article, stating the position in which Spiritualists of the United States find themselves to-day, when they would be represented at the coming World's Fair, and the obstacles to be overcome before we can appear there on common ground with all other religious denominations, brings back to my mind the efforts that were put forth in 1883 and 1884, when, after a call for a national association to convene at Lake Pleasant Campmeeting in August, 1884, only a handful of earnest souls put in appearance. The Spiritualists of the nation did not respond. The report of that meeting shows a list of officers; declaration of principles; a constitution and by-laws, and several papers bearing upon the subject; but the association became inoperative for want of active workers. The time for unity of purpose seemed ripe then. It seems more than ripe now. A special need is at our very door. Shall it be answered by a national association.

W. W. CURRIER.

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Put in a nickle and grind out a cent, is the way the postage-stamp slot-machines occasionally work. Moral: First inquire if the machine is loaded—with stamps.

Written for The Better Way.

SLATE-WRITING EXTRAORDINARY.

The Nature and Value of Human Testimony.

HON. A. B. RICHMOND.

> Experience teaches many things, and all men are his scholars;
> Yet he is a strange tutor, unteaching that which he hath taught;
> —Tupper's Proverbial Philosophy.

Lexicographers define evidence to be, "that which evinces or proves; the ground or reason of knowledge." In all courts of human inquiry, the evidence is of two kinds. Either that of our senses, or the related experience of our fellow-men; and their relative value can not be measured by any mathematical rules or calculations. The probabilities or improbabilities of the happening of an alleged event can only be accurately estimated by a full knowledge of all the conditions necessary to produce it, and these conditions can only be proven by the narrated testimony of competent witnesses. The negative testimony of inexperience has no weight against the positive evidence of experience. The evidence of witnesses who have not seen avails naught against that of those who have seen. That which was once improbable from a want of knowledge is now often the common experience of mankind. Many of the supposed impossibilities of centuries ago are now positive facts, within the knowledge even of childhood; while many of the theories and alleged basic facts of ancient learning are the sport and derision of modern science. The crystaline spheres of Ptolemy—although adopted by Plato, Aristotle, Hipparchus, and all the eminent philosophers of ancient times—have now been dissolved in the subtile ether that fills all stellar space. The arterial air-tubes of Hippocrates have become the conduits of the out-flowing blood, as laden with nutriment, it is forced from the hearts to the extremities of the body—to return through the veins burdened with dead remains of living organisms. From a level plain of boundless extent, our world has been transformed into a revolving globe, suspended in space, and driven around its orbit by a force of infinite power and intelligence, while the "lesser lights," once thought to be subservient to our earth, are now known to be the suns of other systems, compared with which ours dwindles into insignificance.

The learning of the world is but the accumulated testimony of our fellow-men who have been taught by the evidence of their senses that the improbable often happens, and that the imposibilities of the past are the frequent occurrences of the present. All visible phenomena can only be recognized by the senses, and proven by those who have observed them. And it is fallacious to attempt to disprove them by those who have not witnessed them because it is contrary to their experience, and it is a fallacy to assert that human testimony is inadequate or insufficient to prove an occurrence that is not known to have ever happened before. Constant experience can not possibly be stronger evidence than frequent experience, and no man can justly say to his fellow, "You can not have seen a certain phenomenon, because my experience denies its possibility."

Mr. Starkie, the great lawyer and author on evidence—in his reply to Hume—says: "If the testimony of others is to be rejected, however unlikely they were to deceive or be deceived on the mere ground of inexperience of the fact testified, the same argument might be urged even to the extravagance of excluding the authority of a man's own senses; for it might be said that it is more probable that he should have labored under some mental delusion than that a fact should have happened contrary to the constant experience of the course of nature."

If the negative evidence of inexperience could prevail against the positive testimony of experience, the text books of science, would be no proof to the mind of the student, and the progress of knowledge would be confined to the limited sphere of personal observation, no new fact could be positively established, unless witnessed by all mankind. Giles B. Stebbins in his admirable little book, "After Dogmatic Theology, What?" says, "A reasonable skepticism is wise, and we must prove all things as best we can; but poor and narrow-minded creatures indeed should we be, if we limited our belief as a theory of things to what we have seen or touched, the world grows rich by a reasonable acceptance of the testimony and ideas of its true and gifted men and women, and we want no high priest, either of science or theology, to cry out against such acceptance."

In our search after knowledge, we must depend on the testimony of our fellow-men. The mysteries locked in the ice-bound seas of the North, the secrets of darkest Africa are known only by the testimony of the navigator and explorers, while the votaries of science alone have testified to but a few of the secrets hidden in nature's unexplored domain. We are all witnesses among our fellow-men, as to what we have seen and heard, as we tread the various pathways of life, and no one will discredit the testimony of his fellows, save those whose consciousness of their own moral obliquity leads them to doubt the truthfulness of all mankind. It is only the blind who can not see the colors of the flowers, and the deaf alone that can not appreciate the harmony of music.

SLATE-WRITING EXTRAORDINARY.

On August 10th last, while at Onset Bay, Mass., I visited a slate-writing medium, Mrs. Gillet. I had taken with me from home an old set of small paper book-lates, five and a half inches in length by three inches in width. They were well worn, and had been in my possession a number of years. I was determined to so conduct the experiment as to be beyond the possibility of fraud or the substitution of slates. I had with me eight new small-sized school-slates. I found the medium a pleasant conversationalist and a lady in every sense of the word; she was an entire stranger to me. I told her that I desired a picture on my book slates if it was possible to obtain one under such conditions as to absolutely preclude the possibility of deception, and therefore would not permit the slates to pass out of my possession for one moment. She cheerfully acquiesced to my conditions. I placed a strong rubber band around the book-slates, placed them between two of the school slates, bound them together with a rubber band, and laid them on a table by my side. I had previously written three interrogatories, which I placed between the other slates also, binding them together in pairs. The slates had all been washed perfectly clean—were new—there had never been any writing on either of them, except the book slates, which, as I said, I had used for memoranda for years. Observe, there was no pencil placed between either of the slates. I am as certain of this as I can be of any physical fact that ever came under my observation. This was in broad daylight, the doors and windows of the room being open. At no time during the experiment was the medium within reach of the slates which laid on the table before me. In a few moments the medium pointed to two of the slates saying, "they are writing on those slates now." I remarked, "I guess not, for I do not hear anything." She replied, "my controls never use a pencil, and therefore, you can not hear them, but I can."

In a few moments she told me to open the first pair at my left. I did so, and on the lower slates were two communications, written apparently with a slate-pencil. One communication was a pertinent answer to the interrogatory I had inclosed between them. The other was from a person who was not addressed in either interrogatory, and signed with his full name. The medium could not have known that such a person ever lived. One sentence of the communication read as follows:

> We are with you to-day, and will try to give you a picture on your slates to show to others etc.

I opened the next pair; there was a communication written on the lower slate, a pertinent answer to the interrogatory I had placed between them, also signed with a full name. I opened the next pair, and there were two communications written thereon, one in blue the other in red. The one in blue was signed J. H. B., to whom I had not addressed an interrogatory. But from after developed facts, too lengthy to be related here, it had in it remarkable intrinsic evidence of its truth and genuineness. The communication in red was signed "Guide." With eager curiosity I next opened the slates which inclosed the book-slates. Removed the band from them, and to my surprise, on the first slate was written in blue, "I live." Between the next two leaves of the slates was a portrait. The features marked or drawn in a pecular manner. It was the portrait of a stranger to me. That afternoon I showed it to Dr. H. B. Storer, president of the Onset Bay Association, who instantly exclaimed, "Why! that is Ed. Wheeler! it's a good likeness." (Ed. Wheeler was a medium who died some years ago.) The portrait was afterwards shown to a number of persons who immediately recognized it. The manner in which the picture is executed as if a pencil had been rubbed over the surface of a wet slate, which, when dry, would form a white back-ground, on which the likeness was traced in a very curious manner. The whole time occupied in the experiments did not exceed fifteen minutes, from the time the slates were closed until I opened them.

I have thus briefly related a single instance among the many I have witnessed on the border-land of the unknown, and I also know that science can not explain it by any known laws of nature. If there is a spirit world, the explanation is so plain that he who runs may read, and it proves that the dearest faith of the Christian is verified by facts, and that hope does more than to tell a flattering tale. The apostle Paul wrote, "Although the outer man perishes, the inner man is renewed day by day," and being so renewed, the memories of the past can not die, but will live on and on while time shall last, and with powers and forces, untrameled by the perishing body, the soul may be in constant communication with those it loved on earth. This is the glorious religion of Spiritualism. This its teachings to its votaries, its promises of the future; and blind indeed are those who can not see the brightness of the heaven-born rays of this rising star in the firmament of man's hope and faith in immortality.

Life is but a flitting moment.

SPIRIT WARNINGS.

To the Editor of The Better Way.

Please find enclosed a slip and a story, that to most of the world's people is an idle tale, but to me it is one of those things that has happened to me many times, and I accept it as a fact, and that the engineer mentioned was a medium, nothing more, nothing less. During the season of '61 or '62 I was in Chicago, and was invited by Capt. Jack Wilson to take a trip to Lake Superior and back on his steamer, the "Lady Elgin." I went down to the dock at about 8 o'clock in the evening, and in a careless, passive manner started to go on board of the boat, but a horror suddenly came over me, and I could not stay on board, so I ran out on the dock. A second time I tried to go on board, and a second time I was driven ashore, and left the boat. She was loaded with about 400 people from Milwaukee. The next morning I was awakened by the newsboys crying out that the "Lady Elgin" was lost and 350 people drowned.

A few years ago I was in Milwaukee, and a spirit voice told me to go home at once, as my wife was sick and worried. I left for Buffalo as soon as I could get a train, and when I got home I found that the voice had told the truth.

I once sat holding two slates, trying to get independent slate-writing, when a spirit voice said to me distinctly, "Joseph, you can not get slate-writing." This time I did not heed the voice, but insisted upon getting the phenomena of slate-writing, and the next thing I was conscious of, I was thrown violently on the floor. So I have a reason, as you see, to know that our spirit friends can talk to us, when the conditions are so that they may be called favorable. Therefore I do not doubt the following story.

Yours, J. W. DENNIS.

"STOP! WAIT A MINUTE!"

"No, I don't believe in ghosts," said a locomotive engineer on one of the trunk lines running out of this city. "Most of the phenomena we run across can be explained on some better hypothesis, and of those that can't, the majority are due to illness. Yes, I have had some experiences myself that I could not explain at the time, and have never since been able to, but I still believe they must have some rational explanation. One of the strangest incidents in my life, occurred when I was running an engine on the Chicago & Alton, from Slater to Roodhouse. You know there is a little station near Centralia, Mo., called Clark, where the Chicago & Alton and the Wabash cross. At this crossing we always have to come to a full stop, and though I have gone over it a thousand times, I never go over it without a shudder. Whenever I take an engine over that crossing, a lady's voice, as gentle and clear as a silver bell, always says to me plainly and distinctly: 'All right; go ahead.' There have been only three times that this has not been done. Once in 1883 she said to me:

"'Stop! wait a minute!'

"So accustomed had I become to obeying her, that I stopped at once at the unusual command. Looking ahead I saw by my headlight, that a man had caught his foot in the frog just ahead, and would have been crushed if I had gone ahead. He himself said it was a very close call; but on learning that he was the editor of one of the little county-weeklies of Missouri, I didn't tell him why I had stopped, for I had no desire to have it published, my 'queer' imagination having already caused unfortunate talk.

"After that, for a year, everything went as usual, and I always heard the same gentle voice say:

"'All right! go ahead!'

"One day after I had come to a dead standstill, and had started up again, this lady's voice said to me in quick, anxious tone:

"'Stop! Wait a minute! You'll be too late! Reverse!'

"I followed her commands as quickly as as possible, and a little golden-haired fairy was picked up from just in front of the wheels of the locomotive. The mother, who was waiting for a Wabash train, fainted and was still unconscious when we went on, but she afterwards sent a handsome check to the division superintendent for me, at Slater. Now the strangest part of all this is the fact that no one ever heard these commands or warnings except me. When we had saved this little girl I mention, the firemen asked me if I saw the child, and I at once said 'No,' and, of course, I then had to explain why I had stopped and reversed, and this revived the talk which had been very common a year or more before with regard to my 'queer' ways, but which had lately been dropped. When the superintendent at Slater had sent for me to give me the check that had been sent, he asked me the facts, and I told him the whole story just as it really existed. He looked at me a little queerly when I got through and said:

"'You have been too long with us, and are too serviceable for us to want to lose you, but we can't have any stories like this circulating. It will injure our service too badly.' I suggested that only twice had it interferred with my run for a half-minute, and in both cases had saved a life, but this did no good, and I saw that a repetition of 'yielding to my imagination,' as he called it, would probably mean my resignation. It happened that I was requested to take the place of a friend and run back over the road that very night, and though I had lost a great deal of sleep, I couldn't refuse. When we approached the Clark switch and crossing I was very uneasy and nervous, and felt that my imagination was just in condition to serve me any sort of a trick.

"We stopped, and as I started up again I heard that voice, I knew so well, say with perfect distinctness:

"'Stop! Wait a minute!'

"Now, I thought to myself, I must not yield to my imagination like a child. So I made no movement to stop.

"She spoke again, and said in agony, as it seemed:

"'For heaven's sake, stop! Reverse!' But, instead of doing so, I gave her more steam, and as she went forward, I imagined I felt the engine crushing something, and I knew I heard the warning voice in tears, crying, 'Oh, dear! Oh, dear! Oh, dear!' When I came back on my return run, I learned that our train had run over an old man, who lived a few minutes, but was never identified. I went over the run once or twice afterward, but that heart-rending cry of 'Oh, dear! Oh, dear!' rings in my ear every time I go past Clark, and so I told the surperintendent and handed in my resignation."

"And yet you don't believe in ghosts?" said a listener.

"No" he replied. "Of course, I can't explain this, but it must have some reasonable explanation."—St. Louis Globe-Democrat.

Written for The Better Way.

DISAPPOINTED, BUT NOT DISCOURAGED.

DR. M. E. CONGAR.

Large bodies move slowly; Spiritualists claim to be a large body; they certainly move slowly in preparing for an exhibit at the Columbian Exposition in Chicago in '93. Owing to the indifference of a majority of our eastern leading dailies of the large cities, we apprehend many Spiritualists are not posted in regard to the magnitude of the preparation going forward in Chicago. We can do no more in this short article than to say that twelve large exposition buildings are being constructed; the largest of the twelve will enclose forty acres under one roof and will be the largest, most magnificent building on earth. The twelve buildings and their environments will cost about $13,000,000, and this magnificent preparation is a national affair; not a Chicago or western scheme—please to note this point. Add to the twelve exposition buildings the government buildings, built especially for exhibiting the vast collection which has been accumulating at Washington for over a century, and then the thirty-five or forty State buildings designed as headquarters for each State, and you have a collossal enterprise going on that is beyond the comprehension of the greatest living mind on earth. It is estimated that the cost of the buildings alone (now being placed upon Jackson Park) will be over $30,000,000.

The Spiritualists of the world are invited to exhibit what they have and what they have attained to, at this greatest of all world's fairs. Such another opportunity will not occur in less than a hundred years. Isn't this enough to arouse and enlist the most free, emancipated, enlightened and individualized class of thinkers upon earth? To neglect to be represented at Chicago would be the greatest mistake Spiritualists ever made.

It is our opinion that all religions and isms are the outgrowth of the proof of continuous life; therefore, as we are the bottom and top of all isms and religions, we can make an exhibit that will tell for the truth we all love so well. Let every able leading mind, teacher and medium rise above all envy, jealousy, personality, and selfishness and join hands for the purpose of conquering every obstacle to success. We confess we are surprised that so little interest has been expressed by Spiritualists. The Christian Churches and all their attachments and influences are at work everywhere.

Suppose every Spiritualist that is willing and able would enclose from one to five dollars to their nearest spiritual journal, saying it was for the great exhibit of the Spiritualists in Chicago in '93. This or some other method must be adopted immediately if we mean to be represented.

Some earnest worker in every community could canvass every Spiritualist for names and subscription and send on the money in less than a month, and this would set Brothers Colby, Tuttle, Richmond, and Loveland at work, and no doubt a delegate convention or council would be called, an organization effected, and the best, ablest, strongest Spiritualist in America would be chosen president. Much depends at this time upon the voice and action of our leaders; we hope they will all come to the front and say yes or no. We do not expect a million will respond, but do not see why 25,000 should not. Our leading journals have hardly said yea or nay thus far, but no doubt they will move in harmony with the public leaders and teachers. We are writing merely to suggest, not to urge or dictate; our idea is we ought to take immediate steps if we move at all, and we shall need as much money as our orthodox friends expend in building and furnishing their churches in every city of ten to thirty thousand inhabitants; say forty or fifty thousand dollars. 25,000 live, active Spiritualists, men and women, can raise that amount at once if the call is made upon them.

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TO THE SPIRITUALISTS OF THE UNITED STATES:

In view of the rapid advance of the cause of Spiritualism during the past few years, it has been deemed advisable, in the face of the present interest manifested, to make a practical endeavor towards organizing believers and advocates of Spiritualism into a body politic or social.

But as a basis is necessary on which to build the structure, and all do not agree on what is generally termed the philosophy of Spiritualism, the following cardinal points pertaining to the phenomena (on which none disagree) are presented for consideration:

1) That there is no death except that of the body.

2) That the soul is immortal and eternally progressive.

3) That spirit return and communication with mortals through mediumship or otherwise is an accepted fact, and

4) That individual, moral responsibility is recognized.

Therefore, with the hope of more widely disseminating the proofs of immortality with its natural moral effects; to place ourselves in position to protect ourselves from unjust legislation; to provide homes and hospitals, and to create funds and provide custodians thereof, and recognizing the truth of the maxim that "in union there is strength," it is thought advisable to meet in national convention to take such action as will effect the above named objects according to the following plan:

1) That the place of meeting be at St. Louis, and the date the first Tuesday of March, 1892.

2) That all Spiritualists are invited to attend, properly accredited by certificate of membership to any spiritual society or spiritual campmeeting association, or evidence of being a regular subscriber to one of the following named journals: Banner of Light, Boston, Mass.; Religio-Philosophical Journal, Chicago, Ill.; Progressive Thinker, Chicago, Ill.; Summerland, of Summerland, Cal.; Carrier Dove, of San Francisco, Cal.; Alcyone, of Springfield, Mass.; The Cassadagan, of Meadville, Pa., and THE BETTER WAY, of Cincinnati, O.

For the purpose of expediting the preliminary work a representative shall be selected from the staff of each of the above named journals and the representatives so selected shall act as an Executive Committee, and shall meet at Chicago at the parlor of the Auditorium Hotel on Tuesday, the fifth day of January, 1892, at 2 p. m., and at this meeting organize themselves by selecting from their number a chairman, secretary, and treasurer, and appoint sub-committees to arrange for hall and hotel for the general convention, and to arrange transportation on the usual certificate plan and appoint one person to sign such certificates; to select, as near as possible, a representative for each State to act as committee on credentials, which shall convene on the first day of the convention, and act upon all credentials presented.

In order to assist this committee in making arrangements with hotels, railroads, etc., each person expecting to attend is requested to notify either of the above named journals by letter by January 1, 1892.

FUNDS.

None have been subscribed towards carrying out this plan, but as the expense attending this move will undoubtedly be large, and not possible to be met by one person, others are requested to donate according to their means and notify any of the before named journals to that effect.

REMARKS.

All societies and associations should have this matter brought to the notice of their members at an early date and promptly ascertain the number that will attend the St. Louis convention and devise some form of credential with signature of officer or officers.

The above named journals should in every issue of their paper request patrons desiring to attend the St. Louis convention to send name and address to their respective paper, on receipt of which the publisher will forward a certificate to the effect that he is a regular subscriber. Each subscriber, thus equipped, must, on his arrival at the place of meeting, present his certificate to the committee on credentials for further information.

The Executive Committee, immediately after the Chicago meeting, will notify the friends through their respective journals, of the hotel and railroad rates and the quarters selected for the general meeting, and also the headquarters for the respective States.

Everyone attending the convention is requested to report first to the headquarters of his State, and thus assist the work of the general committee on credentials.

It might be suggested as a close that everyone come with the purpose of acting rather than discussing.

THE ATOMIC THEORY.

BY FRANK J. [illegible], M. D.

Atom is said to be a body which can not be divided. The atomic theory is a theory of the constitution of bodies, which asserts that they are made up of atoms. The opposite theory is that of the homogeneity and continuity of bodies, and asserts at least in the case of bodies having no apparent organization, such, for instance, as water, that as we can divide a drop of water into two parts which are each of them drops of water, so we have reason to believe that these smaller drops can be divided again, and the theory goes on to assert that there is nothing in the nature of things to hinder the process of division from being repeated over and over again, times without end. This is the doctrine of infinite divisibility of bodies, and in direct contradiction with the theory of atoms.

The atomist asserts that after a certain number of such divisions the parts would be no longer divisible, because each of them would be an atom. The advocates of the continuity of matter assert that the smallest conceivable body has parts, and that whatever has parts may be divided.

In ancient times Democritus was the founder of the atomic theory, while Anaxagoras propounded that of continuity under the name of the doctrine Homoeomeria—or of the similarity of the parts of the body to the whole.

In modern times the study of nature has brought to light many properties of bodies, which appear to depend on the magnitude and motions of their ultimate constituents, and the question of the existence of atoms has once more become conspicuous among scientific inquiries.

We shall begin by stating the opposing doctrines of atoms and of continuity before giving an outline of the state of "Molecular Science" as it now exists.

In the earliest times the most ancient philosophers whose speculations are known to us seem to have discussed the ideas of number and of continuous magnitude of space and time, or matter and motion with a native power of thought, which has probably never been surpassed. Their actual knowledge, however, and their scientific experience were necessarily limited, because in their days the records of human thoughts were only beginning to accumulate. It is probable that the first exact notions of quantities were founded on the considerations of numbers. It is by the help of numbers that concrete quantities are practically measured and calculated. Now numbers are discontinuous. The magnitude on the other hand which we meet with in geometry are essentially continuous. The attempt to apply numerical methods to the comparison of geometrical quantities led to the doctrine of incommensurables and to that of the infinite divisibility of space. Meanwhile the same considerations had not been applied to time so that in the days of Zeno or Elea time was still regarded as made up of finite numbers of "moments," while space was confessed to be divisible without limit. This was the state of opinion and continued to be such till Aristotle pointed out that time is divisible without limit in precisely the same sense that space is. Thus the direction of true scientific progress was for many ages towards the recognition of infinite divisibility of space and time, and, consequently, the magnitude of time and space is infinite.

It was easy to attempt to apply similar arguments to matter. If matter is extended and fills space, the same mental operation by which we recognize the divisibility of space may be applied, in imagination at least, to the matter which occupies space. From this point of view the atomic doctrine may be regarded as a relic of the old numerical way of conceiving magnitude, and the opposite doctrine of infinite divisibility of matter might appear for a time the most scientific.

The atomists on the other hand asserted very strongly the distinction between matter and space. The atoms, they said, do not fill up the universe; there are void spaces between them. If it were not there could be no motion, for the atom which gives way first must have some empty place to move into. The opposite school maintained then as they have always done, that there is no vacuum, that every part of space is full of matter, that there is a universal plenum, and that all motion is like a fish in the water which yields in front of the fish because the fish leaves the room for it behind.

In the lecture on the subject "What is Electricity," Professor Elihu Thomson, delivered to the Thomson Scientific Club at Lynn, Mass., in February, 1891, he propounds the question, "What is matter anyhow?" That is a puzzle. We stop right here. We reach our limit, unless we go still further and say it is composed of little atoms, little fine particles, and we make them so small that we can not see them. Then we have got rid of our difficulty. But we imagine that we magnify these small atoms so that they can be seen. We come to the same problem as before. If the atom has something inside of it we ought to break it up with infinite force and be able to see what is inside of it or what composes it. This puzzling problem is really the foundation of nature, of the constitution of the universe. If we accept the fluid idea of electricity, we have to explain what a fluid is, which leaves us in just as much difficulty as before.

Heat at one time was regarded as fluid. In the same manner the first theory of light was that it was a fluid. So we have heat, light, and electricity all explained by saying that they were so many different fluids. Faraday and Clerk Maxwell, eminent mathematicians and physicists, worked out this fact, and Maxwell worked the problem mathematically and came to the conclusion that the vibrations of light were electric waves, that what we call undulations of light were electric waves. Prior to this the fluid idea of heat had been abandoned and other ideas more in accordance with the facts were held. Heat was not a thing. It was the result of a movement, of vibrations of the finer portions of matter; a vibration of the small masses or molecules as we call them.

The idea of calling light a fluid was very soon changed in the same way as occurred with heat. It came to be regarded as undulations, but the question always arose then—undulations of what? It is perfectly certain that if we exhaust the air, take as much air as we can out of a vessel by the best air-pumps, the passage of light is not hindered in the least. Take, for instance, an incandescent lamp and examine it, we find that there is a very small amount of the original air remaining in it. It is almost a perfect vacuum, and yet you see that the passage of light through it has not been affected in any way. The space carries the light with as perfect freedom as the air itself. Consequently, if light is vibration of something, what is that something? It is assumed and has to be assumed, that there exists what is known as the universal ether, and ether fills all space, and light, imponderable, almost intangible medium, whatever else it may be.

So that after all we still come back to a fluid, a fluid that fills all space. We will have succeeded in doing a great deal if we have only one fluid to find out the nature of instead of a great many.

In modern times Descartes held that, as it is of the essence of matter to be extended in length, breadth and thickness, so it is of the essence of extension to be accompanied by matter, for an extension can not be an extension of nothing. This identification of extension with substance runs through the whole of Descartes' works, and it forms one of the ultimate foundations of the systems of Spinoza. Descartes, consistently with this doctrine, denied the existence of atoms as parts of matter, which, by their own nature, are indivisible. Leibnitz, on the other hand, regarded his monad as the ultimate element of everything. (Simple unextended point.)

The universe, according to Aristotle, is a continuous chain, at the one end is the purely potential—matter without form or qualities; at the other end is pure unconditional actuality, the ever-existant, Life or God.

Reflections upon the relation of the potential and the actual shows the world to have been eternal, for the actual must always have preceded the potential. The seed is the potential of the plant, and the plant must always have preceded the seed, the fowl the egg, etc. Thus all the system of cause and effect which makes up what is called "nature" has been and will be, according to Aristotle, of eternal duration, and is only slightly modified and altered by two incalculable elements of causation, chance and the will of man.

In Boscovich's theory, the atom has continuity of existence in time and space. At any instant of time it is at some point of space, and is never in more than one place at the time. It passes from one place to another along a continuous path. It has a definite mass which can not be increased or diminished. Atoms are endowed with the power of acting on one another by attraction or repulsion, the amount of force depending on the distance between them. On the other hand the atom itself has no parts or dimensions. In its geometrical aspect it is a mere geometrical point. It has no extension in space. It has not the so-called property of impenetrability, for two atoms may exist in the same space. This we may regard as one of the extremes of the various opinions about the constitution of bodies. But there seems to be an unwarrantable concession to the vulgar opinion, that two bodies can not coexist in the same place. This opinion is deduced from our experience of the behavior of bodies of sensible size, but we have no experimental evidence that two atoms may not sometimes coincide. For instance, if oxygen and hydrogen combine to form water, we have no experimental evidence that the molecule of oxygen is not in the very same place with the two molecules of hydrogen. Many persons can not get rid of the opinion that all matter is extended in length, breadth, and depth.

The theory that some particular substance, say water, is homogeneous and continuous may be a good working theory up to a certain point, but may fail when we come to deal with quantities so minute as to understand that their heterogeneity of structure is or is not consistent with homogeneity and continuity of substance is another question. The extreme form of doctrine of continuity is that started by Descartes, who maintains that the whole universe is equally full of matter and that this matter is all of one kind, having no essential property besides that of extension. All the properties which we perceive in matter he reduces to its parts being movable among one another and so capable of all the varieties which we can perceive to follow from the motions of its parts.

The ultimate elements of the universe are, according to Leibnitz (as already stated) individual centers of force or monads. Why they should be individual and not manifestation of one world force, he never clearly proved. His doctrine of individuality seems to have been arrived at, not by strict deduction from the nature of force but rather from the empirical observation that is by the manifestation of its activity, that the separate existence of the individual becomes evident, for his system individuality is as fundamental as activity.

The monads, he says, are the very atoms of nature—in a word, the elements of things, but as centers of forces, they have neither parts, extension, nor figure. Hence their distinction from the atoms of Democritus and the Materialist. They are metaphysical points or rather "Spiritual" beings whose very nature is to act. As the bent bow springs back of itself, so the monads naturally pass and are always passing into action without any aid but the absence of opposition.

Nor do they like the atoms act upon one another. The action of each excludes that of every other. The activity of each is the result of its own past state, the determination of its own future. "The monads have no windows by which anything can go in or out." Further, all substances are of the nature of force (dynamical), it follows that—"in imitation of the notion which we have of souls"—they must contain something analogous to feeling and appetite. It is the nature of the monad to represent the many in one, and this is perception by which external events are mirrored internally. Through their own activity the monads mirror the universe, but each in its own way and from its own point of view, that is with a more or less perfect perception. Every monad is thus a microcosm, the universe in little and according to the degree of its activity is the distinctness of its representation of the universe.—Chicago Engineer.

TESTIMONIAL.

Dr. Dobson—Dear Sir: It is now about three weeks since I commenced taking your medicine. At that time I was a a great sufferer, and had been for about two years, the cause of which is better known to you and your good spirit guides, but words can not express my feeling of gratitude to you and your band for the complete change I have experienced. When I commenced your treatment, I was weak; now I am strong; I felt old, now I feel young; I was seldom without pains, they have all flown; I was miserable, but thanks to you and your spirit band, I am happy and in search of some other sufferer who needs your help. I pray that the good angels will continue their work with you and bless you as you have been instrumental in blessing me.

I feel that I would need another month's treatment, as you suggested in your letter on treatment, for which I remit postoffice order. Yours respectfully,

G. H. MEADOWS.

220 Sandford Street, Brooklyn, N. Y.

See ad in another column.

NEWS ITEMS.

Germany is anxious to prevent the election of a French pope.

The Rev. W. H. Quilliam, of the English Church in Liverpool, has embraced Mohammedanism.

China has compensated the Jesuits for their sufferings in the riots by the present of a large tract of land.

At Rennes, France, a priest has been fined for refusing to give as evidence information received in the confessional. The bishop has caused an appeal to be made to a higher court.

The London Chronicle says that the Prince of Wales has all but decided to go to Chicago to attend the Exposition, and that he is likely to be accompanied by Emperor William, of Germany.

Outside the south gate of Nanking, China, locusts are piled three to four inches deep. The provincial treasurer and other officials have offered prayers in the temple for the succor of the crops.

The secret of all the talk against the silver dollar is that the more there are in circulation the less chance the money-lender has to live without earning his living and the better chance a wealth-producer has to get a decent living.—Twentieth Century.

Part of the vertebrae and three teeth of an elephant have been found in Cedar Fork Valley in the western part of Galesburg, Ill. Two of the teeth are in a fine state of preservation. The larger one is ten inches long, five and one-fourth inches wide, six inches high and weighs six pounds. They lay ten feet below the surface of the ground, next to a bed of gravel. Near this same locality have been found tusks six inches long.

The Russian Grand Duchess Paul being at the point of death, her physicians and friends, having exhausted their own resources, sent for Father Ivan, the miracle-working priest of Cronstadt, and for the miraculous image of the Virgin. The image was brought from Moscow by a solemn procession, but when it and the priest arrived the lady was dead.

Sir Edwin Arnold, who is coming to this country to lecture, is an Englishman who is thoroughly English in his opinion of himself and not over-modest in stating his own estimate of his powers. He has written to Major Pond about his first lecture here, which will be for the benefit of St. Mark's Hospital, that it will be "an interesting discourse, with poetical illustrations of ancient and modern India," and he says: "You need have no fear but that I can hold and please my audience."—N. Y. Press.

Berl Sirtski, a Russian Jew just landed at Boston, tells that while his family was celebrating the son's birthday a police officer entered, and saying they were breaking the law, demanded $500 hush money. Sirtski refused, and he and family were marched toward Siberia for imprisonment in the mines. On the journey the captain of the guard offered to release the family if the sixteen-year-old daughter would gratify him. She consented, but her father forbade. To force her submission the captain tortured her by hanging her up by the arms. She died before morning. Nihilists rescued the rest of the family and killed the captain by hanging him up head downward.

The New York World says editorially: "The decision of the Supreme Court of Montana upon what constitutes contempt of court is sound sense and good law. The court practically decides that contempt of court is disobedience to its process or any act in the presence or immediate vicinity of a judicial tribunal which interrupts or disturbs its proceedings. The idea that a newspaper reflection upon the integrity or ability of a judge is a contempt in the legal acceptation of that term is pronounced unwarranted." The Montana decision strikes us as sound law and common sense. There have been some very absurd assumptions by Ohio courts in recent years in the matter of contempt. Indeed, in a few cases there have been exhibitions on the bench indicating that the rail mauling interest has been decimated to save lawyers the trouble and loss of income incident to becoming Judges.—Enquirer.

The United States Supreme Court by affirming the decision of the Tennessee Court in the King case (King was imprisoned and fined for ploughing his field on Sunday) did that which was unconstitutional. The Constitution of the United States gives to every man the right to liberty and the pursuit of happiness. There is nothing in the Constitution that allows any court to punish a man for working on Sunday, and it was a usurpation of authority when the Supreme Court decided that Sunday laws instituted by the State were to be enforced. America has no established Church and it is a dangerous precedent to allow such rulings to stand. This is a secular Government and the Supreme Court has no more right to say that Sunday shall be observed as a day of rest than to ordain that all people should keep the Jewish Sabbath as a holy day.—World's Advance Thought.

Written for The Better Way.

Life.

BY JULIAN.

Life is but a troubled dream—
A strange fantastic show,
With many seeking for their weal—
And finding naught but woe.

PERSONALS.

Contributions received: M. P. K. W., W. S., Dr. K., J. C. A., F. J. K. S. T.

Mr. J. Frank Baxter will return to Cincinnati in December 1891 and January 1892, for which two months his services have been engaged.

The speakers for the Union Society for the coming season are as follows: November and December, Hon. Sidney Dean; January and February, Mrs. R. S. Lillie; March and April, Willard J. Hull; May, Mrs. Adah Foye.

We had the pleasure last Sunday of greeting Mr. E. W. Bond, of Willoughby, O., on his way thither from DeLand, Florida. Mr. Bond is a gentleman of intelligence and refinement, and congenial as a visitor or companion.

We advise all Spiritualists to read Florence Marryatt's book "There is no Death," and then hand it to a skeptical neighbor or friend they would like to have converted. The price of the book, paper cover, is only 50 cents. It may be ordered through The Way Publishing Company.

"Was Abraham Lincoln a Spiritualist?" Curious revelations from the life of a trance medium. By Nettie Colburn Maynard, of White Plains, N. Y. The book contains portraits, letters and poems, [illegible] pages, cloth binding. Price [illegible]. For sale at this office.

"Remarkable Manifestations." By Prof. Wm. Crookes, F. R. S., of London, England, and C. G. Helleberg, of Cincinnati, O. Published by C. G. Helleberg, [illegible] Auburn Avenue, Cincinnati, O. Price 50 cents. This book contains extracts from researches in the phenomena of Spiritualism by Professor Crookes and Mr. Helleberg, with illustrations of slate-writing phenomena. It is an interesting compendium of facts.

RECOMMENDS ITSELF.

Commenting on some recent performance the Boston Investigator says: "It is this imposition practiced under the name of Spiritualism and by professional mediums that has brought the name of Spiritualism into merited contempt." And at the close of the comment says: "If Spiritualists wish others to have any respect for their lack of themselves they should take steps to prevent impositions in the name of Spiritualism."

We are not aware that Spiritualism is in any more contempt because a few charlatans practice under its name than Christianity is because an occasional fraud is committed under its name. An impostor collecting subscriptions under the name of being the authorized agent of the Boston Investigator would not bring the name of the latter in contempt with right-minded people, would it?

As to taking "steps to prevent impositions in the name of Spiritualism" would be like flea hunting, and very expensive besides. Furthermore if they are mediums they have as much right to practice their gifts as honest mediums have, even if they do pervert them for dross. But as our laws acknowledge no religion, we can not obtain from our State legislatures a charter that will especially empower us to discriminate between the two classes and bring the unspiritual ones, or impostors, to the bar of justice. In the meantime we say, do not patronize them; and have said so in the past, whenever occasion required it. Spiritualists are not imposed upon, and no one else would be if all who had an earnest and honest desire to know the truth, would call on Spiritualists themselves for information and guidance. But no, they think themselves wise enough to investigate without others' aid, and find what many seek—fraud—like attracting likes.

Let those who wish to know, seek truth through the proper channels, and avoid all daring notices that call attention to Spiritualism. True Spiritualism needs no advertising of that sort. It recommends itself.

Notice to Subscribers.

☞ Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print **THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME.** If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

How is This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Notice to Secretaries.

Secretaries of Spiritualist Societies are requested to send us the names of their respective organizations, with time of meeting, or the holding of spiritual services, and locality, in order to have them correctly inserted in our column of society meetings.

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

Correspondence.

Brooklyn, N. Y.

The meeting of the Progressive Conference opened as usual at 8 p. m., with Mr. La Fumee in the chair, our worthy president, Mr. Samuel Bogert, being detained by sickness. Mrs. M Evans, President of the B. D. Conference, delivering the opening address, in a very able essay on "Spiritual thoughts and the forces within us," bringing to our mind's eye the true spirit of spirituality, dwelling on the inner thought of every mortal, but asking how many of the earnest listeners carried home with them those thoughts which help to elevate and uplift the soul. Who of us look forward to that power, to that help which we call divine? How often have we, in thought, been just or unjust as the case may be?

But this being an advanced age, we must also get into the plane of advanced thought. First search, and then receive the power and knowledge of that which lies within us; for by these means will we then measure unto all that which is meted to us.

Mr. Charles R. Miller, who always receives a hearty welcome to the platform, bringing with him so much knowledge and food, in the shape of his spiritual addresses, read to the audience a message received from the late Professor Henry Kiddle, remarking, however, that he held in his possession another message from the Rev. Dr. Buddington. Professor Kiddle's message dwelt on Spiritualism and spiritual life, maintaining that they can not be solved by mathematical problems, but by clear facts alone. What is known as Modern Spiritualism is making very great strides, notwithstanding the great opposition from theological sides, and will in time supplant all other isms, be what they may. If your departed friends seek to come to you through mediumistic persons, and address you in large audiences, or the conference, receive them kindly, encourage them in every possible way. I wish to send my kindest greetings to the New York Alliance, all the conferences, and all good Spiritualists.

Dr. Weeks, who, suffering with a cold, on stepping to the platform was greeted with a hearty applause, made some very interesting and at times very humorous remarks, which were duly enjoyed by every one present.

Mr. Richardson began his remarks by citing the fourteenth chapter of St. John, "In My Father's house are many mansions." Yet he continued, if you will go to a certain class of mediums, you can get a description of, not alone of the mansions, but those who inhabit them, very clearly and plainly. He concluded his remarks by describing a seance of Mr. Davis, which he had attended lately. This called forth a lively discussion as to the mediumship or non-mediumship of Mr. Davis, in which Mr Sherk, Dr. Baker, and Mr. Davis himself took part, which was very interesting to all those who have as yet not had an invitation to these most wonderful manifestations.

Mr. George Delaree, the last speaker, who also gave his views regarding the mediumship of Mr. Davis, arguing that being only at the beginning of his development, he could not very easily be his own judge, even though everything said about the mediumship of Mr. Davis be true, the powers exhibited could only be compared with the knowledge of a child to that of a parent. In conclusion Mr Delaree gave a very beautiful inspirational poem on "What is Life." E. F. K.,

Secretary of the Brooklyn Spiritual Progressive Conference; also the Ladies' Home Auxiliary to the Brooklyn Spiritual Association.

In December, 1890, the Brooklyn Spiritual Association was incorporated for the purpose of providing and furnishing a home or homes for and to aid and assist needy and destitute Spiritualists, and the consideration and discussion of social, psychological, scientific, religious, and spiritual subjects generally.

Last May the trustees leased the two upper floors of the building, 290 Fulton street, known as Bradbury Hall, and purchased the furniture and fixtures therein. The upper floor has been partitioned off into a parlor, dining-room, bed-room, and storage-room for the uses of the association, and also apartments for janitor. A lady member of the association furnished the parlor and bed-room complete; the parlor being designed to be used as a seance-room.

A ladies' home auxiliary of the association has been established, and they hold their meetings every Friday afternoon at Bradbury Hall. They have held several entertainments, which have been well attended and enjoyed, and are working hard to hold a fair about the middle of December. The association is now holding Sunday evening services. Mr. Walter Howell has spoken several times, giving grand addresses on the higher planes of thought, and arrangements are being made to secure him for November and December. Other speakers will be heard during the winter.

To those of your readers who are interested in the cause of human progression, not only in this world but the next, we would ask for their aid and sympathy, and will gladly give them any information they may desire regarding the work we are trying to carry on

Yours, fraternally, C. H. Nourse,
Sec'y Brooklyn Spiritual Association.

Anderson, Ind.

It may be of interest to your many readers, and especially to the Spiritualists of Indiana, to know what is being done in aid of our glorious philosophy. Four years ago a State Association of Spiritualists was organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such an association. Our annual conventions and quarterly meetings have called the people together from all parts of the State, increasing our numbers until a greater work was needed than could be done in our annual and quarterly meetings. Hence, at our annual convention, held at Indianapolis in October, 1890, a committee was appointed to locate grounds for annual campmeetings, under the control of the State Association of Spiritualists, which location was decided upon, and thirty acres purchased four miles east of Anderson, near Chesterfield and the Bee Line Railroad. It is a beautiful grove on the south bank of White river, with good spring water and natural gas, and its nearness to the center of the State, we thought, could not fail to meet the approbation of our people. A committee consisting of Carroll Bronenburg and myself was appointed to superintend the work of preparing the ground and erecting buildings suitable for a camp meeting to commence July 16th and continue until August 10, 1891. We went to work determined to know no such word as fail and cleared off the ground, laid a part of it off in lots, streets, and alleys. We built a house two stories high, with thirty-one (31) rooms in it, and furnished each room with suitable beds. We built also a dining-room, twenty-four feet wide and fifty feet long, with furniture sufficient to seat sixty persons. We built two seance-rooms, sixteen feet square, and an auditorium with seating capacity for 1,500 hundred persons. We leased lots, three of which have neat cottages on them. We engaged the best mediums of all phases and the best rostrum talent that we could get. Our campmeeting was a decided success in every way. We had good mediums, good speakers, and good behavior throughout the entire time of our meeting; had no police on the grounds, and no use for them. When we commenced work we had ninety-three dollars in the treasury. We completed the work at a cost, including the expenses of the meeting, of $3,212.12, every dollar of which was paid as the work progressed. We received as donations $993.00; over one-half of this sum was donated by one man. The total sum received, including donations, lease on lots, membership fees, rent of rooms, and gate fees was $2,713.09, leaving a deficit of $499.03, which amount was advanced by one of the building committee. The land cost $100.00 per acre—$3,000.00. This is to be paid in annual payments of $1,000.00 each year at six per cent. per annum. Mrs. Colby Luther commenced the work of raising this amount by donations, and at the close of our campmeeting had one third of the amount subscribed. We hope by the time of our next annual meeting she will succeed in raising the entire amount, so that at the close of our next annual meeting we will be out of debt and have our campground in good condition.

There are thousands of Spiritualists in the State of Indiana who are not members of our association and that have not paid one cent for the advancement of this grand work for the elevation of this and coming generations. We need your influence and your money. Will you help us? Send me one dollar and thereby become members of our association and I will add your names as members of our association and send you a receipt with a copy of the constitution and by-laws. This will make you a part-owner of the campgrounds and give you as much control of its management as any one person. Remember, this is not an individual enterprise, but the work of the State Association, in whose success every Spiritualist in Indiana has a direct and personal interest. The officers of the association and their addresses are as follows: J. W. Westerfield, president, Anderson, Ind.; Hon. Levi Mock, first vice-president, Bluffton, Ind.; B. F. Schmidt, second vice-president, Indianapolis; Carroll Bronenburg, treasurer, Chesterfield; Miss Flora Hardin, secretary, Anderson. Trustees: Geo. W. Parkerson, Yorktown; L. O. Edson, Hartford City; Henry Bronenburg, Chesterfield; Peter P. Rifner, Mt. Summit; J. K. Bond, Greensboro; R. Bowman, Pennville. The campmeeting for 1892 will be opened on Thursday, July 21st, and hold over four Sundays.

J. W. Westerfield, President.

New York, N. Y.

At the afternoon service of Adelphi Hall there was a large and interested audience. Mr. Bunce opened the meeting by saying that "We are much more the children of circumstance than we at first imagined, and it takes a lifetime to rid oneself of inherited conditions, the effects of early education, and such prejudices as have stamped themselves upon us in our early life. Spiritualism gradually reveals the possibilities of the interior man, and in the end it becomes the controlling power. The spiritual world is that state wherein each soul realizes that which is highest within itself.

Mr. Fletcher, after some very pertinent remarks, announced that he should devote the rest of the time to the exercise of his mediumship. On the table before him a large number of things had been placed by different people in the audience before he had come in. He took these one by one in hand, reading the characteristics of the possessor, giving incidents, dates, names, and spirit communications for over two hours, each and every effort was announced as marvelously correct, and frequent applause interrupted the speaker. Among the incidents of this psychic reading were the following: Finally he picked up a ring, slipping it mechanically several times upon his finger, he described a man. A woman who said she owned the ring stood up and appeared agitated. The speaker continued in his description, one hand covering his eyes, when suddenly he exclaimed: "Madam, I see—I see a horror!" "That will do," exclaimed the woman, with intense or well-feigned emotion. "Do not go on! She took the ring and left the room precipitately.

In the evening there was a large attendance, the subject being "Theosophy and Spiritualism," in which it was insisted that Theosophy was the intellectual side of Spiritualism, and that Spiritualism was the emotional side of Theosophy.

The Fowler Band rendered some very fine selections.

Mr. W. J. Colville begins a course of Sunday morning lectures November 1st.

A. E. Willis, Sec'y.

A correspondent from New York writes that Mrs. F. O. Hyzer, of Baltimore, has just closed an engagement there, and that her lectures were most instructive and helpful to listeners, she being a worker of the right kind—earnest, eloquent, practical, and persuasive. She loves Spiritualism, and so works earnestly for its upbuilding and purification.

Grand Ledge, Mich.

The good people of this village were highly entertained last Sunday afternoon and evening by Mrs. F. V. Jackson, the renowned test and psychometric medium, of Grand Rapids, and Miss A. E. Sheets. At the afternoon meeting, after the usual opening exercises, Miss Sheets asked the audience to give her a subject for discussion, and "Dissolution" was given. This was a complete bar to any surmise that her subject had been studied expressly for the occasion, but we doubt her ability to have done better had she given it a month's study. There is something in her demeanor that gives her audience a most favorable impression ere a word has fallen from her lips, and as she warms up to her subject, the deepest interest is clearly depicted upon the face of every hearer. That her subject was well handled, we have only to mention the earnest attention paid throughout. As Miss Sheets is a resident of this village we congratulate ourselves on our good fortune in having her among us.

The tests given by Mrs. Jackson gave general satisfaction, and many were excellent. She does her work in a straight off-hand manner, that enstalls her in the good graces of her audience, and as she gives names in many instances, as well as accurate descriptions, her readings are deservedly popular. Mrs J. P. Russell and Mrs. Rosenberger, of this village, also gave fine tests, and on the whole the meetings were a great success. In the evening Miss Sheets delivered a brief address relative to spirit communication that was full of good things for those not fully enlightened in spiritual philosophy. I. and D. Hall.

Louisville, Ky.

The funeral of Mr. Alexander R. Cuscaden took place on the 9th inst. at 3 o'clock from his late home, corner of Twelfth and Jefferson streets. The services conducted over the remains were very unusual, and were attended by about three hundred friends of the deceased. Mr. Cuscaden was a Spiritualist, and he believed firmly that his funeral sermon could be preached by some one who had gone before him. A few days before his death he told his family, who are members of the Baptist Church, that he had decided to have the sermon over his remains preached by Charles Gale Foster, the poet, whose death occurred several years ago. This, he said, would of course have to be done through a medium, and for that office he selected Miss Lou Monahan, a blind young woman, who lives at 1517 West Walnut street. Mr. Cuscaden had been a Spiritualist for twenty-five years, and Miss Monahan is a convert to his teachings.

She was informed Saturday night of Mr. Cuscaden's request, and yesterday afternoon when the services began the blind girl assumed the duties of a preacher. She sat at the head of the coffin, and when the song service had been completed the friends of the dead man expected to see her begin the sermon. But she did not stir "until the spirit moved her," it was said. In a few minutes she rose from her seat, and those who were present, including over a hundred persons who were not Spiritualists, said that the sermon was most eloquent, and though she is not ordinarily a fluent talker and is not highly educated, her language was of the highest order. Mr. Cuscaden's children do not believe in Spiritualism, but they said that the blind girl preached the most remarkable sermon they had ever heard.—Louisville Courier-Journal.

Muncie, Ind.

Our people are having quite a spiritual awakening just at this time. Besides our own local mediums Mrs. Mendenhall and Mr. Del Heirich, who are giving good seances regularly, we have with us Miss Lizzie Bangs, the noted independent slate-writer, who is giving many wonderful, convincing tests, also Mrs. S. Seery, the well-known trumpet medium, to whose fame my pen is unable to add new laurels. All of these mediums are well patronized by appreciative seekers, and many are unable even to gain admittance, especially to the slate-writing tests. The writer, however, was one of the fortunate ones, and will give a few of the many very satisfactory communications received. I prepared a number of written questions and subjects before going and folded the papers all alike, so that I could not distinguish one from another, and also took my own slates along. A few of the first communications were given by holding a question in my hand, while the medium held the slate, and the answer was correct. As a better test I took two slates and put a question and pencil-point between them, tied my handkerchief around them, and suspended them from the chandelier in the center of the room. I then took a double slate, put it on the floor, and put my foot firmly upon it. I took another double slate, question and pencil, as before, and placed it on the table, holding it in my hand, while the medium merely touched it with hers. In a few minutes I examined the slates, and found upon each a full answer to the question accompanying it, and signed in the names of friends now in spirit life. Next I took a question in one hand and slate in the other and held both out of sight and touch of the medium. I felt a slight tremor of the slates as the writing was going on; when it subsided I examined it and read upon the slate a perfect answer to the question asked, and signed "Uncle Samuel" Dr. Samuel P. Anthony, formerly a well-known citizen, of Muncie. I think an intelligent public are entitled to such facts, and I give them without comment. S. J. Hussey.

Indianapolis, Ind.

Never in the history of Indianapolis were the Spiritualists treated to more eloquent and logical discourses than during the month of October by that talented speaker Adah Sheehan, of Cincinnati. The great interest manifested not only by Spiritualist but by Church members has been remarkable. Each Sunday has added to our audience, and never were there so many Liberals as well as Church people attracted to our hall, as during this month of her work with us. One and all seemed only too eager to be inspired by the beautiful thoughts that flowed with such readiness from her lips, and her guides have well chosen the subjects that were so very interesting and instructive. Ministers' daughters and conference delegates crowded forward to tell her how her thoughts were so beautifully in accord with the times and how a vacant void existed in the work of the Church. One even going so far as to say, "If I find this the truth, I shall return and work for Spiritualism with the same interest I now work for the Church. The Wednesday evening gatherings have been replete with food for new thoughts, the interest in the discussion of spirit raps and slate-writing brought forth many very wonderful conceptions of thoughts as regards the phenomena, and we, as members feel very sorry indeed that her work with us must close, but already look forward with pleasure to April next when she will again be our welcome guest. B. F. Schmid.

Topeka, Kan.

The people of this city are having a rare treat in having with them three noted mediums—Mrs. Rich and Dr. Stansbury, of Boston, and Mr. F. N. Foster, of Cincinnati. The First Society of Spiritualists held services at 313 Kansas Avenue, on the 18th inst., and the hall was crowded. The meeting was opened by President Olney, who introduced Mr. J. G. Cougher. The latter made some very interesting remarks in regard to spirit work. Mrs. Rich was then introduced, who held a very interesting talk upon "How and why she became a Spiritualist." Dr. Stansbury then spoke, saying although he was not a speaker, but, nevertheless, a worker. He was listened to with close attention.

By a strange coincidence the mediums' meeting here on the 18th inst. found, that although they had rented the hall some time ago, each unknown to the other, had rented the same hall for the same evening and for the same purpose: that of giving spirit-demonstration. But they unanimously decided to work together. [All honor to them.—Ed.] In the evening, Music Hall was crowded to overflowing with anxious, eager souls reaching out to grasp at the least spark of light that offers to lift them out of this dark earth dream to sublimer heights. The lecture which was to have been given by Mr. J. G Cougher was dispensed with, disappointing many, while others were glad to witness only the phenomena. Mr. F. N. Foster gave two demonstrations of spirit photography. The first sitter was a gentleman, and no results could be obtained. The second was Mrs. McCarthy, a lady well known in this city. Three spirit faces were obtained near her own face, and under test conditions, proving the fact of spirit photography. Dr Stansbury also proved spirit telegraphy. Mrs. Rich gave several readings, most of which were recognized.

Yours, Aunt Fannie.

Corroboration.

Campbell Co., Ky., } Fred A. Davis, M. D.,
Coroner's Office. } Coroner.

Newport, Ky., Oct., 26, 1891.

In your issue of The Better Way of the 24th inst., I see an account of Mr. J. Frank Baxter's lecture on Sunday night, October 18, 1891. In the account you state a spirit appeared for recognition, calling himself "George Baeder," saying he committed suicide in Newport in an "attic or a stairs." Such is the case; he hung himself to a door-knob of the attic-stairs door, I cut him down, and laid the body on the floor, and held an inquest on him. He was melancholy over the death of his wife. He committed suicide July 2, 1891, at the corner of Patterson and Locust Street, Newport, Ky. I was not present on the night of the lecture, and do not know if he was recognized or not, but such are the facts nevertheless, and I consider it a good test. Yours Fraternally,

Fred. A. Davis, M. D.

☞ No Stamps taken in payment for either subscriptions, advertisements, or books.

Peoria, Ill.

I wish to make a few remarks in favor of Mrs. M. T. Allen, who came here about a month ago to officiate at the memorial service of our esteemed friend and brother, W. H. Butts, of this city. It was his request before taken sick that when he passed to the higher life Mrs. M. T. Allen should officiate at his funeral service; but circumstances prevented this. I can not find words to express the eloquence of Sister Allen's discourse on this occasion, which was also followed by remarks of several friends speaking of the many acts of kindness of our Brother N. A. Butts. Mr. J. G. Jaussen also paid a glowing tribute to his memory, having known him for several years. The effect of this service will be felt for some time to come. We have also been favored with other lectures by Mrs. M. T. Allen. The subjects were always presented by the audience, followed by tests, clear and good, and duly recognized. Our kindest wishes follow our dear Sister, Mrs. M. T. Allen, in her labor of love for humanity. A more active and energetic worker can not be found in the ranks of Spiritualism. She will always find a welcome in our home, for we know her to be the highest type of true womanhood. Yours, Carrie Brayshaw.

Buffalo, N. Y.

Carrie E. S. Twing, of Westfield, N. Y., closed a month's good work for the society here. She was engaged here all of October, and has an engagement for December next.

Dr. J. C. Street, of Boston, Mass., has been engaged by our Society for the month of November for Sundays; he also has engagements at Rochester for week days. J. W. Dennis.

Notice.

The price of lots in Summerland will be advanced from $30 (the price they were sold at before a single house was built, or the discovery of gas made), to $40 each, on November 15th next, and an additional advance made every thirty days thereafter. H. L. Williams.

Cincinnati, O.

THE PSYCHIC RESEARCH SOCIETY.

Since the anniversary celebration of the society, September 13th and 14th, it appears that no one has had the time to write a report of the meetings held regularly every Sunday. The rostrum of this society was occupied during the month of September by Mrs. Adah Sheehan. The characters of the lectures by the guides of this lady need no comment, her reputation as a platform speaker has become national. Her guides being logical, clear and concise on all subjects, scientific or spiritual, they have become favorites wherever heard. This society is really to be congratulated on having her as their regular speaker. The many friends of Mrs. Sheehan will be glad to learn that she returns to her labor for this society on Sunday, November 1st. From information received from Indianapolis, Ind., she is reported as being in excellent health, her labor in that city having been successful beyond all expectation. The Indianapolis people appreciate her to such a degree that the month spent in laboring for them was made one continuous round of pleasure, labor, and enjoyment. I speak for her a hearty welcome and a large audience.

During the month of October we have been rather unfortunate in the way of speakers; many of our mediums being away on a vacation and others being sick. We have been obliged to depend upon those who are as yet not fully developed for the platform work. The attendance at these meetings have been fair, especially the one last Sunday, when the entire time was devoted to an experience and fact meeting. Many experiences in family circles were related, which to the new beginner are very interesting and often more convincing than a learned dissertation on the phenomena.

The Ladies' Society for Psychic Culture is having a boom. Their beautiful hall is filled every Thursday afternoon; and the estimable president, Mrs. Fannie Myers, being very efficient in her work as an organizer, is to be congratulated on the growth of this society. All ladies are admitted to the society at their regular meeting, whether members of the Psychic Research Society or of any other society. The fourteenth complimentary dance and reception, given on October 22d by the ladies class, was another brilliant affair and financial success. The fifteenth complimentary dance and reception takes place on Thursday evening, November 12th, to which all are courteously invited.

Our Sunday afternoon lectures are free. The public is invited.

Testimonial.

B. F. Poole, Clinton, Iowa.

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See ad. in another column.

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"No, sir!" said the deacon, with virtuous indignation, "none of your Sabbath-breaking Sunday papers for me. When church is out I just sit quietly in my library and block out my business for the coming week—what notes I've got to collect, what tenants must be warned to pay up or look out for the sheriff, what collections have got to be put in the hands of my lawyer, and just what stock I've got to get to make it possible for me to divide all the high-salaried offices in the Squeezem Bank among my boys. Then Monday I've got everything ready for biz. No, sir; none of your Sabbath-breaking papers for me."—Chicago Times.

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In order to extend the circulation of my publications and place them in the reach of those who may wish to use them as holiday gifts, until January 1, 1892, the price will be reduced as follows:
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Women's Department.

Written for The Better Way.

Angel Voices.

JOHN HOSKINS.

Sweetly thro' the stilly air,
Comes a voice at eventide;
Breathing words of tenderness—
Soothing, as the fond caress
Of maiden fair,
Or new-made bride.

A sister spirit, freed from pain—
To earth's loved ones comes again;
Mortal words can not express,
All the blissful happiness,
The new-found joy
Without alloy,
Found on that shore—
The soul-land shore.

She fain would tell
(Like murm'ring shell),
Of golden strand,
On far-off land—
Whose silvery waves
Its bright shore laves
Forever more.
Forever more.

That land of love,
The home of love,
Is heaven above;
For "God is love!"
Earth love plighted
Oft is slighted,
In a day.
Soul love plighted,
By death blighted
There's united
Lives for aye!

There, loveliest flowers perennial bloom,
Make redolant the air with sweet perfume;
And angel music—Oh! so far more grand
Then e'er was heard on earth from mortal hand,
And angel voices chant their lays
To God—in universal praise;
In that glorious summerland.

Tell him whose fond heart sadly mourns
The loss he feels so sore;
To him, her spirit oft returns
Through love, from that bright shore.
Though no material wires connect
Your earth with that bless'd bourne—[*]
Thro' heart-strings—binding soul to soul,
Fond messages return,
They can and do return.

[*] The minister who officiated at my friends funeral services, said there were no telegraph wires connecting heaven with earth.

Written for The Better Way.

REFLECTIONS.

LILIAN L. WOOD.

In the sweat of thy brow shalt thou eat thy bread. These words kept ringing in my ears until it seemed to me as though a million voices had taken up the strain, and were singing them as a triumphant refrain. And though I had heard them often preached by some of the best-known ministers in our land, yet they had never seemed so full of meaning as they did to me at this time; perhaps it was, nay, I knew it was, because they applied so forcibly to myself, that I, at last, fully understood the wonderful sermon of truth, equity, and justice contained in them. I then realized that to everyone there must come a time when they would have to apply these words to themselves; for there is naught in spiritual or material life but must work out that which is its own salvation; for through the law of growth comes progression; and whether we will it or not, when the time comes for us to go forward in answer to the infinite call, we must do so; struggling as best we can in the mighty maelstrom that is bearing us all swiftly onward toward a goal we are all anxious, yet afraid, to reach. And in our efforts to maintain our own identity, to retain our own individuality, we but follow out the subject I have taken up; for it is symbolical, it seems to me, of the effort that we each and everyone put forth to gain the knowledge we are desirous of obtaining, and whether we labor with our hands or with the brain, the outcome is necessarily the same, and we only achieve that which our own effort has called forth; for it is the law of compensation that each one receives what is for his or her best good, as many of us have learned through experience, that greatest and best of all teachers; for out of seeming evil worketh good, and if man would but use his own reasoning powers and look at life in its true light, he would see that the sorrows and troubles of earth life are just as necessary to our growth of spirit as the storm and tempest are necessary to the growth of all natural life; for, as we well know, if we did not have these storms, if the lightening did not flash through the air, purifying it as it went, it would soon become so fetid we could not breathe, or if the rain did not fall, our land would soon be parched with the heat of the sun, and for the want of water vegetation would perish and the earth become an arid waste. Looking at life as best we can, judging from what we can see, hear, and learn, we reason that there is naught in this world but is as it should be, and that everything and everyone, symbolically speaking, earns his bread by the efforts he puts forth to gain it. I know many people will not agree with me, for they will say that some people are like the "Lilies of the field, they toil not, neither do they spin," and apparently they do not, but if you could penetrate the veil that hides the spiritual, you would see that the spirit was making every effort to assert its rights, to grow and draw to self that which would enable it to do so, as though the body and brains were constantly at work; and while to a casual observer the person seemingly leads an idle life, one would see the spirit was putting forth every effort to assert itself and manifest its presence to the world. So, while many censure those who apparently lead an idle life, we know that the power that placed us all on the earth plane and caused us to exist, had a wise purpose in view; so, though some are given lives like the flowers, we must remember that many of our flowers have medicinal qualities, which help to alleviate the suffering of mortals; and though these people are apparently idle, there very idleness often creates a diversity of thought, and gives to us the same feeling that we have in looking at the flowers they so much resemble; and we know that when the spirit has felt the quickening touch, that it will blossom forth into a beauty we little dreamed of. Then let us all work in our own way, thanking the All-Father we are as happily placed as we now are, and though we can not have the purity of the flower, we may have that of the tempered steel, which, having been cast in the fiery furnace, comes out hardened and purified, and better able to stand the strain that may be put upon it. So may our lives be, each trial, each sorrow, making us stronger—not only to bear our own burdens, but to help others bear theirs.

Written for The Better Way.

JESUITISM IN AMERICA.

The fact is notorious that the Romish Church seeks nothing less than the establishment of Jesuit schools in our country, which shall be maintained from the public treasury. Our large, turbulent Catholic population, which, as statistics show, furnishes more than three-fourths of our criminals and paupers; is taught by plotting Jesuit priests to hate the teacher and the public schools. They would revive in our own favored land the old happy time, when in Ireland the priest stood in the road and whipped the children, who attempted to enter the schoolhouse, back to their wretched hovels. They would gladly fill our great American cities with the sloth and vice and degradation that have been expelled from the capitals of the Old World. And our own self-preservation demands that the foreign population in our midst shall submit to have their children pass the alembic of our republican schools, and that they shall submit to our American processes provided for their purification and enlightenment. And it should never be forgotten that the securities of our government do not take care of themselves, and that eternal vigilance is the price of liberty. The warning lesson of history is that wherever Popery and Jesuitism has spread, learning has declined. The midnight of the world was when Roman Catholicism flourished in the rankest luxuriance. All through that long and dreary period, known as the Dark Ages, in which the lights of science and learning were almost extinguished, Italy, at the time the last census was taken, affords a fair examplification of the Jesuit system of education. Out of 24,000,000 of people 17,000,000 were unable to read the letters of the alphabet. Jesuits reduced Spain to a guitar-Spain and Italy to a hand-organ-Italy—that mother of genius and of nations which has diffused over the whole world the most astonishing productions of poetry and art. Italy, which has taught our race to read, does not today know how to read herself! Yes, Italy has of all the States of Europe the smallest number of native inhabitants who are able to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabians her second civilization; from Providence and in spite of you, a world, America. Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation, Spain has lost the secret of her power which she received from the Romans—that genius in the arts which she received from the Arabs—that world which God gave her. And in exchange for all that you have made her lose what she received. She has received the inquisition! The inquisition which has burned upon the funeral pile five millions of men! Read history! The inquisition which exhumed the dead in order to burn them as heretics. The inquisition which declares children heretics even to the second generation. See what you have done with that focus of light which you call Italy! You have extinguished it. That colossus which you call Spain you have undermined. The one is in ruins; the other in ashes. See what you have done for these two great nations!

Our sole and only hope of success against these plotters of inquity is the general diffusion of education, and therefore let public opinion write in italics upon our constitution and statute books that our common schools must and shall be preserved; and let each and every loyal American swear to cherish and protect them as the apple of his eye. When we calmly reflect upon the Jesuit institution, its infamous career of artifice and crime, the immense treasure and domain it has acquired by trick and treachery; when we call to mind the avarice by which it has been actuated, the duplicity it has practiced; when we consider how utterly regardless of every maxim of justice and every principle of honor it has been, how with the mailed hand of superstition and with anathemas, more dreaded by the ignorant and degraded than a thousand pistols, it has demanded, like a highwayman, tribute from everyone it chanced to meet; it looms up before the imagination as a vast and mysterious corporation of outlaws, whose right is might, whose object is wealth, whose profession is power and pious plunder. It traffics in the hearts and souls of men, sports with their hopes and fears, and makes merchandise of heaven and hell, time and eternity. It rises before the imagination like some black and midnight monster dripping with human gore—an embodiment of every deformity, an incarnation of every loathsome, hideous, and unsightly demon, and a just embodiment of the character of the arch-fiend. Wars and revolutions, plots and assassinations, intrigues, moral corruption, and unsparing cruelty have marked its history. They have been driven from Germany and excluded from Italy, the home and center of Popery. But, like a snake in the grass which escapes destruction by its subtle glidings, this old dragon of Popery has artfully succeeded in winding its hideous trail of human misery across the ages, and with its head unbruised, and with its fangs still red from the blood of martyrs, it boldly confronts the European co'ossus Bismarck, and not till after the most desperate struggle is it compelled to uncoil its poisonous hold from the German fatherland. Surviving all the assaults of Popes and principalities, despite the condemnation of the past and the protest of the advancing civilization, the order of Jesuits is the disturbing element among the nations to day, and the greatest reproach upon the nineteenth century.

D. M. BENNETT.

Written through the mediumship of Mrs. O. E. Daniels, 255 Bowen Avenue, Chicago, Ill.

Written for The Better Way.

Love Beyond.

MATTIE ALICE LONG.

Ye wailing winds, ye wailing winds!
That sweep along the rock-bound coast,
What tales of suffering ye may tell
Of sailor brave but tempest-tost;
Tales of the maiden doomed to mourn,
And watch and wait for many years
For him who left her lone, forlorn—
Ye care naught for her bitter tears.

Wail on, wail on, ye cruel winds.
The maiden's tears will cease to flow
When weary tasks on earth are done,
And the Master calls her, "Come, go
To the lover who awaits above.
Who, midst the busy, happy throng,
Still cares for thee, his earthly love,
And for thee patiently doth long."

Ye wailing winds, ye wailing winds,
Ye still may blow, and shriek, and moan.
Naught cares the sailor, naught the maid;
They've met in the eternal home.
Whisper still of the tempest-tost;
Shriek and moan 'long the rock-bound way;
Sigh midst the wrecks of vessels lost.
But for them there is always day.

Those on earth who are united in love
Cease not to care for each other above.
Their souls, then, united shall be
And they'll be as one through eternity.

Written for The Better Way.

REFRESHING NAIVETE.

RETTA S. ANDERSON.

How exqisite is the breath of glad, joyous spring! How delightful to listen to the blue-bird, and the robin, and the jay, as they call lovingly to their happy mates! How sweet the odor of the fresh wood-violets, and the yielding moss, just as benignant nature arouses them to new life!

The above twitter is a little out of season, I know, but it was induced by the "by-bills" man's late effusion. I really couldn't help it. For one brief moment I passed into a trance, and I sensed nothing but soporific freshness.

Evidently the gentleman did not understand the question I asked him in a recent number of THE BETTER WAY. Well, that's just my luck. Unfortunately I lack the gift of perspicuity. It is a clear case of atavism. My ancestors being of the Plymouth Rock variety, were utterly incapable of verbal expression. Late in the eighteenth century they were obliged to make very vigorous gestures, to make George the Third understand that they didn't want any more tea. Now that I have confessed and given a family secret to the public, I know that the by-bill gentleman will be patient while I point out a few little things in his last, which, to my slow intellect, seem like inconsistencies.

He says that it is of little consequence whether the word is "by-bills" or "bibios." That, of course, depends upon what he is talking about; but why does he fly to the subject of entomology so suddenly? We were discussing the etymology of the word Bible, were we not? I know that a bibio is a disgraceful, two-winged thing, commonly known as a crane-fly, that he is very thirsty by nature, and that he got his name from bibere—to drink, but I never charged him with having anything to do with books of any kind. He doesn't seem to be at all literary in his tastes.

I didn't say anything about insects. I said that bible is derived from biblos. He naively asks what difference it makes. Why the same difference there always is between truth and error. He accuses me of wasting valuable space. Let us see. I used about 600 words and, as he admits, told him something which he did not know; he uses in his "Full Forms" article about 2,000, and when called upon to prove one of his many statements, fails. Under such circumstances how can be expect us to believe that spirits appeared at that seance. Space, indeed!

It does make a difference, and a great difference, whether a writer, when assuming pedagogical robes, tells the truth or a falsehood, and no truth is of trivial consequence. A little cant, such as "Think no evil," will not alter facts nor disguise the voice.

MEETINGS.

NOTICE—Secretaries of societies will please forward us the names, place and hour of meeting of their societies if not represented here; also all changes of time of meeting, place and officers, so as to make this directory as accurate as possible.

Boston—Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30 and 7:30 Mrs. Dr. Heath, conductor. Office, Hotel Simonds, 207 Shawmut ave.

Berkeley Hall, corner Berkeley and Tremont streets. Public meetings every Sunday at 10:30 and 7.30 p m; instruction in spiritual science Tuesday, Thursday and Saturday at 7:45 p m.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 11 a m and 2:45 p m; Wednesday evening social at 7:30 T. H. Dunham, Jr., secretary, 177 state street.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

Alpha Hall, Essex street; services every sunday at 10:30 a m, 2:30 and 7:30 p m; also Thursday, 2:30 p m; Dr. Ella M. Higginson, 61 Clarendon street, conductor.

Rathbone Hall, 694 Washington street; meetings every sunday at 2:30 and 7:30 p m.

The Ladies' Industrial Society meets weekly, Thursday afternoon and evening, cor. Washington and Dover streets. Mrs. Ida P. A. Whitlock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Chelsea, Mass.—The spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Brooklyn, N. Y.—The Brooklyn Progressive spiritual Conference meet at Bradbury Hall 290 Fulton street, every saturday evening at 8 o'clock. President, Sam. B. Bogart.

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. S. B. Gordon, President.

The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock at Bradbury Hall. Mrs Lucie J. Weller, President.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, VicePres.

Children's Lyceum, meets sunday afternoon at 3 o'clock at Bradbury Hall, 290 Fulton street.

Cincinnati, O. The Psychic Research Society meets every Sunday afternoon at Douglass Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

People's Spiritual meetings every Sunday, 2.30 p m, at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayer's Hall, 93 South Peoria st., at 2.30 p m.

Services each Sunday at 2:30 and 7.30 p m at 681 West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p m in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10.45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2.30 p m.

Columbus, O.—The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening.

Cleveland, O.—The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

Colorado City, Colo.—The First Spiritualists Society of Colorado City will hold services every Sunday at 3 p m.

Dayton, O.—The First spiritualist society meet every sunday in Grand Army Hall, 25 and 27 N. Main street, at 10:30 a m and 7:30 p m. Good speakers, seats free. Wm. E. E. Kates, secretary, 120 West Fourth street.

Detroit, Mich.—The People's Progressive Spiritual society meets every sunday at 10.30 a m and 7.30 p m, at 96 Miami ave. Speaker for October, Lyman C. Howe.

Fitchburg, Mass.—The First Spiritualist Society meet every Sunday afternoon and evening.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 38 N. Ionia street. Also on Thursday night at 7:30
Mrs. E. F. Josselyn, Pres.

Indianapolis, Ind. The Mansur Hall Association of Spiritualists meet every sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7:45 p m.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a m and 7:30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 270 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennipin avenue. Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth Street at 10 30 Sunday mornings and Tuesday evenings at 7.30. Lyceum 9.30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:45 a m and 7:45 p m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes, president, 20 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

The Spiritual Research Society meets Sundays at 2.30 and 7.30 p m, for the discussion of Spiritualism, Theosopy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

Arcanum Hall, 57 West Twenty-fifth Street, N. E. corner Sixth Avenue. Spiritual services held every Sunday at 3 and 8 p. m.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 69 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every sunday at Native Sons' Hall, 916 Washington street, at 2 and 7.30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming Street. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum.
Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10:45 and in the evening at 7.45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. sunday at 10:30 a m and 7:30 p m; social conference at 3 p m.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall (over Santa Cruz Co. Bank), Pacific Avenue. Sociable every Wednesday evening.

Westboro, Mass.—The Spiritual Association meet every Sunday evening at 7.30 in Henry Hall, south street. Frank P. Marshall, secretary.

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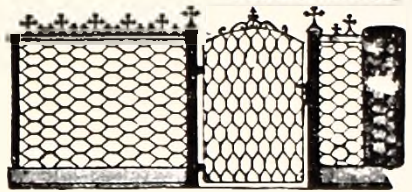

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MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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TOPICS OF THE TIME.

CHARLES CROMWELL.

Is the plea of the power of physical circumstances, hindering us from the attainment or accomplishment of an object, a valid one? No, it is not. It is too often the too ready excuse of physical, mental, and moral sluggishness. Genius is not alone a capacity for taking infinite pains, but also that obstinacy of determination, that unflagging and unflinching adherence to a principle, which at last crystallizes its efforts into success. The sublimity of Milton's life reaches its highest altitude in the noble heroism of moral and mental work—Paradise Lost—amidst, what one might consider, insuperable obstacles. Blindness, and the consciousness gloomy, of the submergence of the principles of Liberty, deterred not the strong soul from its noble task. In my line of biographical reading I can not recollect one instance that is worthier of being cited than Frederick Douglas, the negro slave. Thirsting for knowledge, the negro boy picked up every scrap of printed paper he could find and thrust them into his bosom, for if discovered it meant flogging. Then, when favorable opportunities offered, he would tauntingly say to some white boy, "You don't know what this word is!" Stung to the quick, the answer generally contained the mentioning of the name of the word. This was the method of the embryonic Wendell Phillips of the colored race. Another noteworthy illustration are the lives of the two sweet singers from Mt. Pleasant, near Cincinnati—Alice and Phoebe Cary.. Thrown in with the association of an unsympathizing step-mother, the literary tendency of the two girls was checked in every possible way—during the day, hard work on the farm, after supper, no light. But the inherent spirit of triumph over trial manifests itself by procuring a saucer with lard and some twisted cotton cord. A feeble ray, but bright promise of a brilliant day. So with Theodore Parker. Was Sharkespeare cradled in the lap that made the path to Lear, Macbeth, Hamlet one of luxury and ease? The son of the "Ipswich butcher" became the great Cardinal Woolsey. Paul, who shook the old and bent the then plastic properties of the new, was not cast into a heroic and physical mould. Harriet Martineau, deaf, yet hearing all the world; Eli Whitney, the feeble school-teacher, revolutionizes the world and makes the first step toward the abolition of slavery through the invention of the cotton-gin. Preacher Oberlin may here be fittingly included. Steinthal—valley of stone—became, through the ministration of an humble village preacher, the "valley of Paradise," and was decorated by Louis XVIII. with the cross of the Legion of Honor. Has heroism ever mounted higher than when the cry of Garrison came from the depth of a dismal cellar in Boston through the columns of the Liberator, "that he would not equivocate; he had nothing to withdraw; he was in earnest?" The universe will stand aside to let a busy man pass. The busiest man is the most earnest man. "The battle may not always be to the strong, nor the to the swift; but the coward and the sluggard will not gain the hour." Theirs will be:

Knowledge to their eyes her ample page.
Rich with the spoils of time did ne'er unroll,
Chill "laziness" repressed their "unnoble" rage.
And froze the "ungenial" current of the soul.

To labor is to work, to work is to accomplish and rise, and benefit humanity through benefitting ourselves. A triumph over hindrances is the source of inspiration for many a-coming good deed.

* * *

Under the title of "The Real Status of the Women in Islam" the Hon. Justice Ameer Ali, of Calcutta, India, contributes a very interesting account to the Nineteenth Century of this much misunderstood subject, and if his account is not thoroughly impartial, the candor and honesty on the face of his statements will dissipate many former misstatements and misconceptions. His paper has been called forth by the mistatements of a paper in the same magazine of June, wherein Mrs. Reichardt, he says, has strung together a number of stories, partly ridiculous and partly disgusting, the scenes of which are laid in Syria and Egypt, where she formerly resided, and upon the force of them has asked that the Islamic system be declared a curse, and that the status of women is low. He says that the citation of similar cases of abuse in England is unnecessary. He would not de justified in pointing to the revolting sights to be seen in the populous cities of Christendom as the outcome of Christianity. Crimes and follies may spring from other causes than religion. "Neither virtue nor vice is the peculiar property of any race or creed, and the lower nature of man will find expression in spite of the teaching of Christ or Mohammed." He shows that the statement made, that the high position which women occupy in Christendom, is not due to the "Old and New Covenant." For the Hebrew maiden, even in her father's house, stood in the position of a servant; her father could sell her if a minor. If he died, the sons could dispose of her according to their will. The daughter inherited nothing, save in the absence of male heirs. The Mosaic law placed a uniform price of fifty seckels upon the bride's head, though varying from this according to the station of the bride and bridegroom. Polygamy and child-marriage were common. There was no limitation on the power of husband to divorce the wife; he could dismiss the wife with a bill of divorce, and she having no power to divorce him, nor apply to the judge for a release from an irksome bondage. The "New Covenant" in its relation to women has done little better, he says. In the early stages, when worship consisted of the adoration of the mother of Jesus, the Church had placed sex under a ban. The "Church fathers" discoursed upon the enormities of women, their evil tendencies, and the saint Tutulian described them as the "gateway of the devil, the unsealer of the forbidden of the tree, the deserter of the divine law, the destroyer of the God's image—man." Jesus treated women with humanity; his followers excluded her from justice. And if St. Cycil had written a book, he, like the Hindoo legislator, Manu, would have demanded that a wife guilty of disobedience to her husband, should be torn to pieces by wild dogs. In the midst of the mediæval times, when women were outraged, carried into captivity, thrown into dungeons, scourged by the feudal chiefs of devout Europe, Mohammed appeared. His endeavor was not to establish a belief in the immediate advent of "the kingdom of heaven," but to evolve order out of choas. He saw the immorality of the Syrian Christians, and the Jews, and settled Arabs. He restrained the power of devorce, forbade polygamy and concubinage, "and placed women on a pedestal hardly approached at that time." Among the pagan Arabs at that time, the power of divorce possessed by the husband was unlimited. Among them there was no rule of humanity or justice in the treatment of their wives. Mohammed's sayings, Ameer Ali says, shows that he looked upon the custom of divorce with strong disapproval and considered its practice detrimental to the foundation of society. Nothing pleased God better than the emancipation of slaves, and nothing displeased him more than divorce, said the Prophet. The existing circumstances, however, prevented the complete abolition of it. The custom was interwoven with the habits of the people, and had become sanctified by the practice of ages, and accordingly he permitted the husband to divorce his wife under stringent conditions, allotting the parties involved three distinct and separate periods to reconcile themselves and renew former relations. But the wife is also entitled to demand a separation on the ground of ill usage, want of proper maintenance, and various other causes, and the judge is empowered to grant a divorce if the facte are established. When the divorce originates with the husband, he must give up to the wife everything he has settled upon her at marriage. One of the essential teachings of the Prophet was a respect for woman, and his followers "in their love and reverence for his celebrated daughter, proclaimed her 'Lady of Paradise,' as representative of her sex." She is the embodiment of all that is ideal in womanhood, and has been followed by a long succession of women, who have devoted their lives to the performance of noble work. "Paradise is at the feet of the mother," says the Prophet of Islam. This sweet and holy teaching, says Mr. Ali, which inculcates that love and devotion to the mother, is the greatest act of piety, gives some idea of the high position which women occupy in India. "It is a calumny, therefore, to say that the Islamic system has lowered the status of women. The Teacher, who, in an age, when no country, no system, no community gave any right to woman, maiden or married, mother or wife, who, in a country where the birth of a daughter was considered a calumny, secured to the sex rights which are only unwillingly and under pressure being conceded to them by the civilized nations in the nineteenth century, deserves the gratitude of humanity. If Mohammed had done nothing more, his claim to be a benefactor to mankind would have been indisputable. Even under the laws as they stand at present in the pages of the legists, the legal position of Moslem females may be said to compare favorably with that of European women. As soon as she is of age the law vests in her all the rights which belong to her as an independent human being." She shares in the inheritances of the family, She can not be married without her consent. The marriage is a civil act, needing no priest, no ceremonial. The husband acquires no power over her goods and property through marriage. Her earnings can not be spent by a prodigal husband. She can sue her debtors in open court. "If the Mohammedan women," says Mr. Ali in conclusion, are not so advanced as their Christian sisters in the West; their backwardness is not due to the Koranic teachings, but to the general extinction among the Moslems of culture and progress under the avalanche of savagery which issued from the wilds of Tartary in the thirteenth century, overwhelming the whole of Western Asia with ruin and desolation. But if they do not in another hundred years attain to the social position of European women, there will be time enough to declaim against Islam as a system and dispensation.

* * *

In the speech of J. T. Snaps, of Liverpool, made on last Saturday at Washington, on the necessity of international arbitration, there occurred some passages which will speak without comment:

> Since 1881 the settlement of international disputes by arbitration has assumed increased importance, and has been adopted by various governments in the adjustment of differences which has arisen between themselves and other powers. In the very city in which this conference is held a convention of representatives of the republics of the whole American continent was held, as recently as last year, at the invitation of the government of the United States. At the Pan-American Congress eighteen governments were represented, and the congress declared that "the republics hereby declare arbitration as a principle of international law for the settlement of disputes or controversies that may arise between two or more of them." Through Mr. Blaine, the Secretary of State for the United States government, the congress suggested that the European governments should enter into a similar treaty, but thus far Switzerland has been the only one of the European powers that has given a favorable reply. Other governments, notwithstanding that several of their Parliaments by resolution had declared in favor of international arbitration, have shelved the proposal by merely acknowledging the receipt of Mr. Blaine's communication. It is greatly to be regretted that among the governments which have ignored the proposal is that of Great Britain. The more so because in the arbitration debate in the House of Commons in 1873, the then Prime Minister, the Right Hon. W. E. Gladstone, said: "Providence has endowed England, and America also, with increased advantages and facilities for the propagation of the principle of arbitration."
>
> The progress, satisfactory as it may be considered, is still far from having removed the colossal evils which a continuance of the war system involves, or from having lessened the sufferings those evils inflict upon humanity in time of peace, as well as during the actual operation of war. The maintenance of the enormous war armament of the civilized world creates a constant risk of war. Lord Wolseley, the virtual commander-in-chief of the British army, said but two years ago, "There is hanging over us a war cloud greater than any which has hung over Europe before. It means when it bursts—and burst it will as sure as the sun rises to-morrow—it means a war of extinction, of devastation, between armed nations, whose population are trained to fight." It is not in the time of war alone that the necessity of introducing some more rational system is made evident. The evils of militarism in time of peace are only less in degree than those inflicted by the actual outbreak of war. The expense of maintaining this ever-augmenting rivalry in armaments justifies the epigram of Bastiat that "the ogre of war costs as much for his digestion as for his meals." It necessitates an annual taxation in Europe of one hundred and sixty millions of money, and requires for the existing war footing of European armies, including second reserves, a force amounting to the stupendous number of 17,000,000 men. While such a state of things exists, it is impossible for the prophesy to be fulfilled which bids us look for the time when nation shall not lift hand against nation, neither shall they "learn war any more." This grievous military taxation, instead of diminishing, is increasing year by year. In twenty years the national debts of Europe have grown from $13,100,000,000 to $22,300,000,000.
>
> But the evils do not end with this waste of money, great as it is. The very existence of a large standing army is a source of demoralization. The suffering inflicted upon the body politic and the injury sustained by morality and religion through war and its institutions are enormous.

LITERARY.

Der Heil Magnetismus, von Willy Reichel, Magnetopath. 48 Seiten, Preis 10 cents. Addresse, Karl Siegismund, Verlagsbuchhandlung, Berlin, W. Mauer Str. 68.

The Heavenly Messenger; or, Immortality Demonstrated. An appeal to Methodists, by Gilbert Haven. Twelfth edition, with additional interesting spirit messages from Abraham Lincoln and others—the latter through Dr. Theo. Hansman. Published by S. M. Baldwin, 1202 Pennsylvania Avenue, Washington, D. C.

The Spirit World: Its Inhabitants, Nature and Philosophy, by Eugene Crowell, M. D. Second edition. Price $1.00. Contents: The spirit and soul; Death, the birth of the spirit; Temporary desertion of the body by the spirit; General view of the heavens; The earth sphere; Condition of bigoted sectarians; The various heavens; Employments of spirits; Personal appearance of spirits; Language; Prevision; Spirits' differences; Children in spirit; Spirit return; Guardian spirits; The philosophy of spirit intercourse; Passing through matter; Materialization; Rappings, etc. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

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No. 15—Christ and Socrates.

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J. FRANK BAXTER CLOSES A MOST SUCCESSFUL ENGAGEMENT.

Sunday last, October 25th, is a day long to be remembered by the Society of Union Spiritualists in this city. Large and enthusiastic audiences assembled forenoon and evening, that of the latter occasion taxing the fullest capacity of the roomy hall. Mr. Baxter has been the speaker through October, and has made hosts of friends and drawn out on each occasion unusually large and intelligent audiences. On Sunday last he seemed to surpass all his previous efforts, at any rate all were delighted and inspirited, and in the seance which he closed the day's and month's work he verily outdid himself, in fact his powers seemed supernatural.

On Sunday morning, after a fine orchestral selection, Mr. Baxter read that exquisite poem of Alice Cary's, entitled "Many Mansions," with good effect, and followed it with a song, "Only Waiting." The audience manifested its pleasure demonstrably at the close of each. When he arose to offer his lecture, the hall was filled with as fine an assembly as was ever witnessed on similar occasions in that hall. His subject was "Heaven, What is it? Where is it? Who are there? Mr. Baxter's text was "The Kingdom of God is within," and he went on to show how at varience was the Christ-thought with the Christian teaching. He showed heaven and hell to be conditions rather than locations, and pointed out what might constitute a heaven to one might approach to its opposite in the estimation of another. But in proportion as each was happy and contented in such degree was that one in enjoyment of a heavenly state. Everyone is eager for happiness. But how can one be happy? The many err in their methods, mistake the best means, and although all are for the one goal, yet become more and more selfish and avaricious, greedy and oppressive in their great desire for the result. They lengthen the journey to heaven, if they do not fail of the destination entirely. Probably could all have their natural wants and longings, physical and spiritual, gratified without disagreeable association, without exhorbitant outlay, and without excessive toil, we might readily be satisfied with life, our individual spheres be heavenly ones. Happiness is the result of harmonious action and the melodious blending of all the faculties. Souls and minds filled with discord can not be happy. They not only are constantly infringing, but being infringed upon. They are always blaming anyone for some one thing or another. They are chronic complainants and always looking on the dark side. A pleasant day is at hand, and we meet one of these gloomy individuals. "Good morning," we cheerfully say. "Hey? Good morning." "Yes, a lovely, sunny, delightful day," we say. "Yes, yes, the sun shines," he whines in reply, "but it's a weather-breeder, and we'll get it to-morrow." Such people are on a tedious road to heaven, if not on a road to hell, for so conditioned, happiness is far remote. All will gain an approximate heaven; some sooner, some later. But alas! How many make age-long journeys thither; yes, many not even having gained it, though dwellers in spirit realms for years. Why so long? It is because so many will go through hell on their way to heaven. Some through the liquor-shop and saloon, some through the hellish valley of hypocrisy, policy, and cheat. We must study our own and others' prosperity, welfare, and happiness. We must willingly show them wherein we have stumbled, that they may be benefitted by our experiences. They must tell us kindly wherein they have fallen short, that we may be aided by their narration. We have no right to censure another for a wrong, however great, unless we fully intend to forgive and to extend a helping hand to the erring individual. If we do otherwise we place ourselves beneath their level and are more sinful, for we saw the error, when perhaps the poor one blamed entered his misdemeanor blinded. Too many of us grovel. "Look up! come up!" are the calls we all may hear if we lend an ear to those enjoying the peace and harmony of the heavenly state.

Thousands considering the world are attaining to mistaken ideas of happiness, yet scarcely one upon attainment, but that he is dissatisfied. We wonder that a Stuart, a Vanderbilt, or a Gould is not perfectly happy. Why, a Crœsus, as such alone, could not be. Why? Because man is capable of becoming exemplary moral; because he is likewise capable of becoming physically strong; because he is also capable of becoming truly spiritual. Here is the point why failure comes. To attain to an ideal wholly moral, solely, or wholly mental, or physical alone, or wholly spiritual even, will bring unhappiness to the neglect total or partial of the other attributes of man's nature. We are just this triune sort of being and it is only by blending harmoniously the faculties belonging to each, with all, that we can attain to heavenly peace. How can one be happy? Get to heaven? Only through an equal and harmonious blending of the three natural attributes of man's nature—the physical, the social, and the spiritual.

His illustrations were telling and apt, his counselling well put and felt and his applications to life-work most practical and beneficial.

Many, he said, have said it was difficult to follow a heavenly life. Not so. We are told by some Christians we must renounce the world and live wholly spiritually. Not so. Riches and honors are ours to enjoy and not to renounce. We are not to walk continually in pious meditation—say our prayers and count our beads at every turn. It is not right. Not dogmatically do we say this, because morbidness is a sin, and therefore logically do we thus declare. To live a life of heaven, it is altogether necessary that one should live in the world, engage in its business and employments, including its enjoyments, even the theatre and the dance if one pleases, and by living a physiological, moral and civil life, he receives the spiritual almost unawares.

Mr. Baxter finished his lecture by reciting Miss Doten's poem on heaven with most inspiriting effect, receiving, notwithstanding the frequent plaudits during the lecture, a hearty and prolonged applause at its close. No one went away that forenoon who failed of benefit derived from that discourse. Mr. Baxter's ears must have tingled, for many were the voluntary expressions of praise bestowed upon him by strangers and friends as they slowly pressed their way from the hall.

In the evening, as early as 7 o'clock, the people began assembling, and at 7.30 every available seat was occupied and still they came. It was well that close-seating and extra provision had been made.

Promptly on time began the orchestra, and Mr. Baxter followed by a reading of "The Rainbow Bridge," and sang "Only a Thin Veil between us." Then rising he announced his theme as "The Facts and Philosophy of Spiritualism." He opened by speaking of psychology and its acceptance to-day as a recognized science. In its acceptance, Spiritism was thoughtlessly dismissed as no part of it, yet it belongs, as later it was found by scholars and "psychic researchers," to this very science. Many, especially of the Church, vehemently opposed mesmerism, and in its rising days, pronounced it as a work of the devil, and now, since its establishment, feeling ashamed of having committed themselves so foolishly against it, as yet found to receive it, mesmerism as a title is unsavory, and so now-a-days it is hypnotism.

Mr. Baxter declared the science to be the precursor of, and now, the hand maid to Spiritualism. Much of mediumship was better comprehended by a study of psychology. We are learning that man is a spirit here as much as he ever will be in the æons to come, and when we study man as to his faculties and abilities we are really more and more learning the capabilities and possibilities of spirit. He spoke of man's ability to control man, to read his mind, and to transfer his thought upon another. He called attention to the many faculties of the mind, particularly as to the powers of clairvoyance and clairaudience. He gave very fine and vivid illustrations. These were all faculties of the spirit. And what the spirit can do here in the physical body, he should showed could be and was done equally and better by the spirit when out of the physical and actuating the spiritual body. Many declared Spiritualism to be nothing but the results due to some misunderstood, or some well-known working of the mind, which in some sense is true, in some sense wrong. We are in a realm of psychological phenomena, and all are students, and while many of us have found the spirits, or they us, and they are at work, naturally not supernaturally, as are mortals, yet, no one really knows just exactly where to draw the line of demarkation, that leaves the results of excarnated spirit action one side, and incarnated spirit action the other in all, or many instances. All manners and phases of spirit manifestations, have been and are, from tippings, rappings, writings, and limnings, and trance independent voicings, slate-writings, and materialisations, as well as wonderful exhibitions of healing. In fact, there are a thousand proofs of the presence of invisible intelligent beings, whose identity has been and is clearly established in a multitude of ways, leaving no longer room for an investigator to doubt that we can and do hold intercourse with the spirits of our departed friends, and that they are still concerned in our happiness and well-being.

Mr. Baxter's review of the critics, with reference to these claims, was very timely, trenchant, and seemingly incontrovertible.

In speaking of the philosophy of Spiritism, he considered the triple nature of man, embracing soul, spirit or spiritual body and so-called man or the physical body. He showed the relations one to the other, and how upon the dropping of the physical, the spiritual merged and lived still actuated by the same living soul. We consider the spiritual body substance and the spirit world substantial. He cited in proof much pointing to such probability from scientific fact, gave the revelations of clairvoyance, and offered the teachings of the spirits themselves.

"Surrounded and pressed upon as we are here by this inert mass, we find it next to impossible to comprehend this. But extravagant as much may appear to the unaccustomed mind, to the non-mediumistic person, yet I feel it to be serverely true," said Mr. Baxter. "When we better understand our own being and its true end, and are wholly released from the tyranny of sectarian superstitions, then we may comprehend its fitness and propriety. I can only say, as a medium, I feel that world at times. I sense the nearness of spirits often. The spirits departed come to me, and through me at times to you, and now, rise and rest while I sing by request, 'Beckoning Hands,' and then I'll endeavor to prove my words true by facts."

And so he did, for rising before the vast audience, hushed to silence by an introductory poem, he said it was given by one to open the way for others, from one who would be known best as a spirit by the name of Nettie Shirley, Mr. Baxter saying, one had been in the hall and about that day to whom this spirit was near and dear, and Nettie had resolved upon this work. The spirit was recognized by many as the daughter of Mrs. E. M. Shirley, who had taken part in an afternoon meeting in the same hall. "Can you not present the full name?" said one in front. "Yes," Mr. Baxter was led to say, and replied, "Alice Vernette Shirley Winesburgh." "Correct," said several. Next came one "Emma Hoses," and said she regretted the distance and the dark prevented her sister "Eleanor" from evening presence. Yet she was frequently attracted to the home out of town, and as it was wanted to take advantage of the opportunity and announce herself. Friends present said they recognized. "Not me exactly," said the spirit, "for sister hardly knows me, save as a spirit, so many years ago and when so young was it when I passed out. You know sister and my parents." "That's the true statement," spoke a lady present.

Next came a marked description and personation of a good-natured, well-disposed person, who gave his name as Clarence Clark. Several started in surprise. Spoke of his wife as jolly and vivacious, and said had he known of Spiritualism as true, had he only known a few years ago what he knew now as a spirit, he never would had taken a fire-arm and put a bullet into his brain. He was represented with a child. "You know me, and you, and you," said Mr. Baxter, controlled and pointing. "I'm the grocer, your grocer, from the corner of Seventh and Scott Streets, Covington, Ky." "Do you?" asked the medium. "Yes sir," "yes sir." "Well," were the quick responses. So vivid and decisive was this all, that the great audience applauded, but quickly subsided, as Mr. Baxter raised his hand and proceeded.

Now he carried the hearers along Sixth Street to Main, up Main to East Liberty, out the latter street, describing minutely every step of the way as one might walking along—the steep hill and the high bluffs beyond surmounted with buildings, the peculiar terracing of the land to make each house lot level, and the necessitated walls, one above another. He finally stopped and opened the iron gate, entered and crossed the yard to the door of a neat house well set in, and then said, "I am at 14 East Liberty. Oh, that all could see as Charlie sees, that is, understands. But Albert is so busy, off and away, here and there, and thinks Spiritualism is all bosh. And Fred, too, and Melia. Oh, if they would heed Charlie and sit, or even come to a seance or a meeting and give us a chance. We did expect to see Charlie, but no; yet we can not let this chance go by. I am Lou—Lou Boebinger—only a little gone, but yet your loving sister. Charlie, Minnie, and Davy are here. You wouldn't know th's baby, he's grown so. Father's here, too. We want you to know that." Then to the audience was said, "The father, Adam, is in spirit life and his wife and our mother is at home." Here Mr. Baxter imitated an elderly lady singing about "We should love the name of Mary," etc. Mary was the mother and wife at home. Then said Mr. Baxter, "These are Louise, Minnie, Davy, and Adam Boebinger of spirit land for Mary, Albert, Charles, Fred, and Melia Boebinger at home in the house on the hill. God bless them." "It is all recognized and true to the letter," replied a gentleman. Again came applause, and great was the sensation.

"Here comes a man" said the medium, whose name is Charles Meininger, and he wants to disabuse the minds of some who can not quite reconcile themselves to cremation. This man, had he lived, had been insane, for as it was for the past three or four years of his earth life his brain was fearfully affected. He says it all pertained to the physical, so the spirit could not express itself, but it's all right now. I knew nothing of the fire, the burning. Cremation is the best measure yet; tell the doctor this; Albert I mean. Would like Helen and Otto to hear of this. Yes, and Charles, too. Charles lives in the pretty house, cozy and comfortable, around the corner a little on Hopkins Street, but mother and Otto up on the corner of Findley and Vine. Would like also to talk with Rev. Edward Voss, of the Protestant German Evangelical Church." This was thoroughly recognized by several and particularly by a relative of the family present.

"I hear," said Mr. Baxter, "Say it's Loll for Moll." This by way of a test. It's Laura to you, Mary." "I know," faintly said a lady indicated. "There are two spirits, Mrs. Hill and Mrs. Church." "Yes sir," said the lady, "my sisters." "The latter says she's so thankful to you for your kindness to the children she has left, who are in the country. Oh, Mary, don't be weary in well doing. They are growing and soon can do for themselves, you know." "Yes," said the lady in deep black and with trembling voice, "I understand." Again came applause.

Then was personated very closely, portraying marked characteristics, Prof. R. K. Maltby. Solid, practical advice to investigators was given by him. And then directly to friends or relatives present was very familiar and convincing evidence given referring freely by name to members and friends of the family and locating them in the city.

Mrs. Julia Rice, an elderly lady, identified herself thoroughly to several of her intimate friends present.

Then Mr. Baxter said, "Mina comes to me. Auntie! Auntie! It's Mina." "I recognize it I think," said a lady in the extreme rear, rising. At once Mr. Baxter says, "there on a card I see Mrs. H. L. Free." "That's my name!" said the lady excitedly. There was great sensation in the house. "I see you among sewing machines. Do you run one?" "No sir," was the reply. "Can't help it, I see you in a room of them." "Well, I am employed by a sewing machine firm." [Great applause.] "I get it," said Mr. Baxter, "this Mina says she is often with you over the books. You keep the books?" "Yes sir," said the lady, still standing. "And who is John Free? I hear John Free, but he's not at the shop. He's at home on Everett Street. Yes, 311. Mina has such a solicitude for uncle John." The lady explained that John was her husband, an invalid, confined at the home named. The excitement and applause was great. The lady was plied with questions. "Have you ever met Mr. Baxter?" "Do you know him?" "Has he ever been to your house?" "Any of your folks know him, or he them?" "No, no, no, no," were her replies. "I nor anyone knowing these facts to my knowledge ever spoke to him."

Then a vivid portrayal from Isaac M. Jordon was given. A perfect discription in detail of the man a striking pantomime of actions—and then the full reason why he, such a man should come in such a way to such a place. Space will not allow report. But so characteristically and emphatic was one utterance we record it. "As truth is truth, and law is law, so do I, Isaac M. Jordan, come here and announce myself to-night." Many recognized long before the name was announced, and when that came, tremendous and long was the applauding.

Then an old man, Samuel R. Bassett, and his soldier son, Oscar R. Bassett, were fully recognized. The acting of the son in this instance was exact. Last, came two clergymen, one who had many times spoken from that platform, when the building was a church, but suppressed his name and influence in the interest of his brother spirit, though the most knew who it might be, the other one, Rev. J. J. Height, formerly of the Western Christian Advocate, his object being to close with prayer, which he did, feeling it called for, as no ascription by praise or prayer had been tendered.

Thus closed one of the most, if not the most remarkable seance ever given from a Cincinnati platform. It was simply marvelous and awe-inspiring.

Hundreds sought Mr. Baxter and took his hand. Many good-byes and God-speeds were spoken.

When the chairman announced that Mr. Baxter was secured for two consecutive months another season, the house jarred with the demonstrative applause.

Mr. Baxter goes from Cincinnati with the knowledge of his great appreciation covered with glory with which his efforts and mediumship have brought him, and with the prayers of the multitude for his preservation to the great good of the cause so dear to the spirit world. Not only hundreds become interested, but any number make no hesitation in declaring themselves converts of J. Frank Baxter to the spiritual philosophy. Good cheer and blessings, say all, attend J. Frank Baxter and his noble work!

A SOCIAL EVENING

With J. Frank Baxter is certainly a novelty for those who have never attended one. The endurance that he exhibits in holding a large audience interested, and that almost single-handed, is something marvelous in itself. Add to this his multiplex genius, each phase an agreeable one, and we have an individual as unique as it is possible to have one. Not only inimitable as an entertainer, but as a man is Mr. Baxter—as a friend, a co-worker in the cause he loves, or as an acquaintance. He is refined, genteel, affable in private, and exerts an influence that places everyone at ease in his presence. It is that power that is sensed by his audiences. They feel immediately at home with him, and realize in short order that they are really going to have a "social evening" with the gentleman in question.

The evening of October 21, 1891, will be remembered by a Cincinnati audience as a well spent one—neither too long nor lacking in the gratification of one or more of the soul's desires. There was orchestral music, vocal solos, recitations, improvisations, impersonations, inspirational gems interpolated into the speaker's general remarks, and not left unmixed with the various emotions necessary to stir the inner characteristics of an audience. The sentimental, the grave, the humorous, the serio-comical, and the witty had full play and away.

After part I. of the entertainment, a seance for spirit descriptions was held. The first invisible that announced himself, or, rather manifested, was a sort of leader in spirit—the leader of a band as 'twas said. He delivered himself in a beautifully poetical strain, picturing in it a scene of the spirit land—a sort of "tableaux vivant," and as it was subjectively realized by both the speaker and others of a clairvoyant nature. Children played an important role in this vision, when at the close one of the little ones disconnected herself from the rest, and exhibiting to Mr. Baxter a wreath of red berries and lilies of the valley, led him to a lady in the audience. The lady to whom the child came was Mrs. Dr. Berry; her spirit daughter's name was Lillie. The test was not only a grand one, but most beautifully unravelled. Three or four others followed this, but not of a nature to interest the reader. Then came a spirit who spoke through a trumpet as one in a fog. The medium represented the one in question as being in a storm, followed by an explosion. Then came the ejaculation, "It's all right—I'm old blunt Captain Blood." Several present said they understood, and knew of the existence of such a man once upon a time.

One spirit called for Elizabeth and said her name was Eveline. Miss Weeks recognized it as her sister. Then the spirit said, our other sister, who has remained at home on account of illness, expressed the earnest desire to come here this evening, did she not? Even this was acknowledged to be literally true, although Mr. Baxter knew nothing of the family, nor the circumstance herein related. It was one of the most practical spirit tests that could be given.

Thirteen or fourteen tests were given altogether, and every one as interesting as those related. But they must be heard to be appreciated.

And now Mr. Baxter is gone. But we hope to see him again, though it will not be this season any more. He has been engaged for December and January, 1892. In the meantime we and our readers wish him well with a good physical preservation for long continued service in so grand a work as that he is engaged in. Nature bless him.

Ladies' Aid met on October 8th, at 2:30 p. m., and proceeded to business with unusually good spirits, caused by a very valuable donation of silver ware from Mr. and Mrs. J. E. Hopkins. The articles consisted of the following: Three dozen Rogers knives and forks, one and one half dozen teaspoons, one half dozen tablespoons and a handsome pickle-castor. The members of the Aid were very enthusiastic in their remarks, and the following resolution was adopted:

Resolved, That we, the Ladies' Aid, express our thanks to Mr. and Mrs. Hopkins for their pleasant remembrance.

MRS. WALTER ALLEN,
MRS. S. H. WEEKS,
Committee.

All business having been concluded, a seance was in order, and a great many tests were given and recognized. "Monteka Kasona" and "Water Lily," all did their best to entertain their visitors present. There were about forty members present, and all were very much pleased, when the meeting adjourned until October 28th.

PLYMOUTH WEEKS.

MOVEMENTS OF MEDIUMS.

Mrs. Nellie S. Baade may be addressed for fall and winter engagements at Capac, Mich.

Moses and Mattie H. Hull hold meetings this month in Duluth, Minn. Address accordingly.

Geo. H. Brooks may be addressed for lecture engagements at 38 Lawrence Street, Elgin, Ill.

Will C. Hodge may be addressed for lecture engagements at 315 Van Buren Street, Chicago, Ill.

Mrs. M. T. Allen may be addressed for engagements to lecture at Springfield, Mo. Lock box 1065.

Mrs. Effie Moss, the materialising medium, may be addressed for engagements at 309 Scoville avenue, Cleveland O.

Mrs. Clara Field-Conant, lecturer, can be addressed at 2020 P Street N. W., Washington, D. C., or care of Banner of Light, Boston.

Mrs. Anna Orvis is open to engagements to lecture for societies during the coming year. Address 430 West Randolph Street, Chicago, Ill.

Mrs. Elisabeth Stranger, lecturer and test medium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich.

F. Lashbrooke will continue to lecture to the Spiritual Society of Dayton, Ohio, and can be addressed at 431 West Fifth Street for engagements.

Dr. D. J. Stansbury, who has been traveling through the Northwest, has gone to southern California to spend the winter. His address is Los Angeles, Cal.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box 823 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Mrs. Ida P. A. Whitlock wouldlike to make arrangements for week-day lectures near Boston, Mass. Address Madison Park Hotel, Sterling street, Boston, Mass.

Florence K. Rich, trance medium, of Boston, will spend the winter in Los Angeles, Cal. On the way will visit Topeka, Kansas City, Denver, and Minneapolis for spiritual work.

A. W. S. Rothermel, M. D., is now in Kansas City, Mo., and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California.

Carrie C. Van Duzee, of Geneva, O., will start for the Pacific slope in the early spring—going first to Oregon, then to California. Will take engagements en route. Address as above.

Mr. J. Frank Baxter is engaged Sundays, Nov. 1st, in Brockton; Nov. 8th in East Dennis; Nov. 15th in Haverhill, and Nov. 22d and 29th in Lynn. For week evenings address him 181 Walnut street, Chelsea, Mass.

Mr. and Mrs. D. A. Kimball, of San Francisco, are holding Spiritual test meetings at K. of P. Hall, 1030 Market Street, Kansas City, Mo., for a few weeks, while on their way to the Pacific Coast. Address them at 813 McGee Street.

Dr. Marguerite St. Ohmer, of London, England, psychrometrist and test medium, will lecture in the Orthodox Church, in Hubbardston, November 1st. She lectures on temperance in Reform Club Hall, Quincy, on Sunday, the 25th inst.

Lyman C. Howe is engaged to serve the two-day quarterly meeting at Watervliet, Mich., November 7th and 8th. He speaks in Pittsburg, Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. He is yet free for February.

Oscar A. Edgerly is engaged in Duxbury, Mass., November 1st; Cambridgeport, Mass., November 8th; Lowell, Mass., November 15th; Brooklyn, N. Y., November 22d and 29th, for December in Detroit, Mich. January and February are open, which he would like to fill with western societies. Address, 52 Washington Street, Newburyport, Mass.

W. J. Colville speaks in New York and Brooklyn, November, Sundays, 10.45 a. m. at Adelphi Hall, New York, 3 p. m. at Conservatory Hall, Brooklyn. He is open for engagements beginning December 1st either with societies or as a responsible manager for Sundays and week days. Address, 8 Union Street, New York.

Willard J. Hull is engaged at Indianapolis for November, at Boston for December, at Philadelphia for January, at Norwich, Conn., for February, and at Cincinnati for March and April. Will also answer calls for week evening lectures while in Indianapolis and other places. Address 280 Dewitt street, Buffalo, N. Y.

Edgar W. Emerson has the following engagements for the year 1891: November 1st and 8th, Fitchburg, Mass.; November 15th and 22d, New Bedford, Mass.; November 29th, Haverhill, Mass.; December 6th, Lynn, Mass.; December 13th, Providence, R. I.; December 20th, Salem, Mass.; December 27th, Haverhill, Mass.

W. P. Peck is lecturing during November at Washington, D. C. Owing to business complications he has postponed his California trip until next season, and will make a limited number of engagements in the East and middle West. December, January, and part of March and April are disengaged. Address as above. Washington address, care G. A. Hall, assessor's office.

Theodore Hallam once defended a burglar. The burglar's wife was on the witness stand, and the prosecuting attorney was conducting a vigorous cross examination.

"Madam, you are the wife of this man?"

"Yes."

"You knew he was a burglar when you married him?"

"Yes."

"How did you come to contract a matrimonial alliance with such a man?"

"Well," the witness said sarcastically, "I was getting old, and I had to choose between a law yer and a burglar."

The cross examination ended there.

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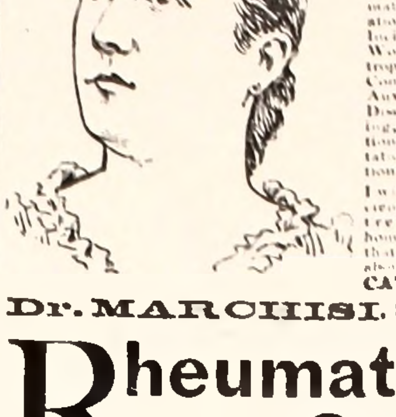

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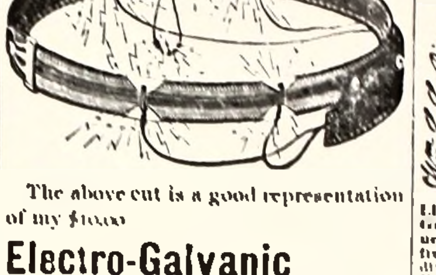

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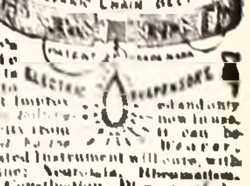

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